

The Baptist Record

"THY KINGDOM COME"

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Who's Who and What's What

There are 7,616 churches in the Northern Baptist Convention. The Southern Convention includes 24,844 churches.

The sympathy of friends goes to Rev. J. H. Hatten of Hattiesburg in the accidental death of his son a few days ago.

Dr. J. C. Poole and his wife, missionaries to Africa, now on furlough are spending a while in Nashville where he is taking work in Peabody College for Teachers.

The General Assembly of the Southern Presbyterian Church, meeting in Meridian repeated its refusal to cooperate with the Federal Council of Churches.

The Baptist Standard says that in the Texas legislature the young men voted for laws against gambling. Our observation is that the young men in the Mississippi legislature were most active in laws setting higher moral standards.

Pastor A. C. Parker of Petal-Harvey Church was in a meeting. Having Rev. D. Wade Smith to preach. Recently the cornerstone of the new church building was laid, and the house is going up. The church proposes to dedicate it free of debt when finished.

Pastor J. B. Quin reports a good meeting at Summit in which Rev. Winston F. Borum, son of the late Dr. W. A. Borum, preached. The preaching was well done; congregations good throughout. There were 13 additions to the church, ten by baptism.

A member of the Louisiana legislature has introduced a bill making it a misdemeanor for a female to sell drinks containing alcohol. It may not pass, and it may not be constitutional, but it is certainly looking in the right direction. It is said that three million women in the United States are now selling liquor.

An account of a meeting given by one of our exchanges says, "There was a great deepening of the spiritual life of the church. Many professed faith who did not unite with the church." We have no desire to be critical, but we can't help feeling there is something wrong with the preaching or with the church when people profess faith in Christ who do not follow him in baptism.

Some people seem to be exercised lest we lose our devotion to democracy in our conventions and in all our organized work. Let this poor scribe say with all the conviction of his soul that so far as he can see the danger to democracy is not in our denominational organization, but back in your own Baptist churches where less and less the church members are having anything to do and say about the work of the church.

By a four to three decision the supreme court of New York State declared unconstitutional a recently passed law which provided free transportation to Catholic schools. The decision says: "Free transportation of pupils induces attendance at schools. The purpose of the transportation is none other than to promote the interest of the private school or religious or sectarian institution that controls or directs it." Separation of church and state is a fundamental American principle. But Catholics have never subscribed to it.

The Northern Baptist Convention is said to have opened with 1500 present in an auditorium that would seat 10,000.

Pastor W. M. Averett is preaching in a revival meeting in the church at Olla, La., to be followed by the N. E. State Encampment.

Mr. P. I. Lipsey, Jr., sailed last week on the Bremen for a three months trip to Europe. We hope to have an article by him next week, and several others thereafter.

An exchange tells us that Dr. W. O. Carver of the Louisville Seminary has been given a leave of absence for one year that he may spend it among the missionaries in China.

President Pierce of the Northern Baptist Convention said, "The cigarette companies with lying advertisements have made conquest of and lowered the ideals and standards immeasurably of women in our land."

A new library building costing \$1,000,000 was recently dedicated at the University of Virginia. The address was made by Dr. Dumas Malone, who had the good fortune to be born in the same county in Mississippi as this editor.

Mrs. M. E. Dodd of Shreveport has gone to California to be with her father Dr. G. M. Savage who is quite old and sick. Dr. Savage was for many years president of Union University, Jackson, Tenn.

Pastor Carroll Hamilton reports 18 received into Calvary Church, Bogalusa, in May. July 6 he begins a revival meeting with Wade Smith preaching and R. L. Cooper in charge of the music.

The trustees of the Mississippi Baptist Orphanage met in Jackson last Thursday. The building program goes right on, but only as the money is in hand. The old building which was ready to collapse has been practically removed.

Mr. W. J. Work who has been educational director for First Church, Brookhaven, for the past two years, has resigned, and will take up similar work with First Church, Suffolk, Va. Our people in Mississippi will follow him with interest in his new field to which he goes July 1.

The correspondent of the Watchman-Examiner protested against the drinking in the dining room of the hotel used as headquarters during the Northern Baptist Convention. Of course this exhibition of animalism was by those who were not messengers to the convention. But you know what made Milwaukee famous.

Messrs. Holloway and Heath last week conducted a tent meeting at Forest Hill on the Raymond Highway about six miles from Jackson. There is a consolidated school here in a growing and thriving community, but no Baptist Church. There were several conversions during the meeting, and about fifty Baptist people living in this territory. Many expressed the wish to have a Baptist church and it is probable that one will be organized.

Rome fell because of internal decay. And this decay was evidenced in the hordes of people who clamored for free entertainment and free bread. This grew till the empire toppled. We are facing a similar situation in America today. With a large per cent of the people on relief and demanding more and more, even resorting to violence to put their demands into effect, the outlook is anything but encouraging. Politicians are yielding to the demands of the mob, and it is not far from demagogue to dictator.

The article on page six, "More Proof of the Pudding," was written by Rev. C. S. Moulder. The name was omitted by mistake.

Rev. Arthur Stovall, Mississippian now pastor at Elizabethton, Ky., received the honorary degree of D.D. from Georgetown College recently.

Rev. and Mrs. Wyatt Hunter passed through Jackson last week on their way to the coast to spend a part of their honeymoon. They will be at home in McComb July 15.

A bus from Clinton to Ridgcrest to take those going for Sunday School Week leaves July 15 at 8:30 a. m. Leaves Book Store in Jackson at 8:00 and First Church, Meridian, at 10:30. Goes by Montgomery and Atlanta. Arrive at Ridgcrest afternoon of July 16. Rates at Ridgcrest \$1.50 a day and up. Round trip bus fare between six and eight dollars. Bus accommodates 30. Write Walter E. Price, Clinton, for information, before July 10.

State Evangelist E. D. Estes, 1052 Central Street, Jackson, Miss., found the Skene church discouraged, but they were responsive to his messages. On Monday ten young people were saved, six more later, and one addition by letter. The fields were dry and the crops had not come up. They prayed for rain; the rain came and the farmers are now plowing the crops out. The church called brother B. L. Mohon for pastor, and he begins work with them August 1st. The meeting was still in progress when this report was received.

A letter from a member of the Iuka church commends most highly the work of Evangelist E. D. Estes and Singer Earl Edwards. The congregations were good, the people prayed, and the Holy Spirit was manifestly present. Pastor H. C. McGill is doing excellent work here where he has served for nearly three years. There were three additions to the church, two by baptism. Of brother Estes the letter says: "He has a profound knowledge and understanding of the Word of God, and really knows how to present it earnestly to old and young alike. From the first service, he made a high appeal to Christians to live a higher type of Christian life—and to the unsaved, he made plain the way of salvation."

A drive of something over 150 miles took us to Mashulaville where we found a bunch of Baptists who remembered we (singular number) had preached some years ago. The pastor Rev. R. A. Collier has been here for three years, and planned a home coming day. All former members that could be reached were invited to return for the day. And all former pastors were asked to be present. A register of all who came was made, and all were made to realize a royal Christian welcome. The choir rendered good service. Former Pastor Clarke was among a host of friends. It was good to share the fellowship of those to whom this church and community have been or are home. Three hard showers came while we were at the church, but the rain didn't hinder anybody's enthusiasm. The dinner had to be served in the house, and it was abundant and well prepared. The editor contributed two sermons to the occasion, morning and afternoon, and then drove 152 miles back home in time to hear his pastor, J. W. Middleton preach in the evening. The more Baptists we know the richer we are, and the more there are the better place is the world to live in.

Sparks and Splinters

A bill to permit the building of a bridge across the Mississippi River at Greenville has passed Congress and has been approved by the President.

Clerk L. R. Pittman says that Bradford Church has good services Sunday, Pastor L. F. Dorroh preaching, four people joining the church. The services closed at high spiritual tide.

The Census Bureau lists 16 major groups of manufacturers. Those that make liquor are next to the bottom of the list in number of people employed as compared with the money received for sales.

Pastor C. C. Weaver has finished five years of good work at Noxapater, and says the congregations are good and the interest fine. He will have Rev. D. A. McCall with him in a meeting beginning July 10.

The revenue derived from the making of whiskey in Kentucky fell off fifty per cent last year, and now the state is looking for some other source of revenue. The state whose revenues are made out of blood and suffering is sure to be visited by the judgment of God.

Mr. Joseph Dale of Monticello was recently honored by the Mississippi Press Association because of his fifty years of service as editor. Mr. Dale deserves all the good things they say about him, and his home folks believe in him one hundred per cent. He is chairman of the board of deacons in his church.

There are some people who are crazy to get in the movies. They want to see and want the world to see them flounce across the stage. Bless your midget soul, you are in the movies. Every act of yours, every word and thought is being taken down and will be thrown on the screen on the day of judgment. And there won't be any chance to revise or amend it. What is written is written.

Pastor Claud N. Campbell, pastor Roseland Park Church at Picayune, had Rev. W. D. Nix of Juniper Grove church with him in a meeting. The members were deeply moved and fourteen were added to the church. The Sunday school, W. M. U. and B. T. U. are progressing finely. This year the church has had two Sunday school training courses, and a singing school led by Roy Gordon. They begin a vacation Bible school June 27.

Rev. Clarence Palmer of Rienzi returned June 7th from another of his tours. This time he went to Halifax, Nova Scotia, Boston, New York City, Philadelphia, Washington, Mammoth Cave, Niagara Falls and other points of interest in the U. S. and Canada. This was the fourth tour Rev. Palmer has taken in three years. These tours have taken him to Cuba, Canada, Mexico, California and the northwest. He has made all these trips in a 1928 Ford except the one to Cuba.

On June 5 Southside Church, Meridian, celebrated the twentieth anniversary of Pastor Blanding S. Vaughan, and the fifth of their occupancy of the new building, dedicating the church. The building enterprise was a venture of faith in the midst of the depression. No subscriptions were taken and no debt has been incurred. Eight years ago the church adopted the Bible plan of tithes and offerings, and has done better ever since, financially and spiritually.

First Church, Laurel: We have just closed a gracious meeting in which Dr. W. E. Denham of Euclid Avenue Baptist Church did the preaching and Mr. H. R. Denham of Montgomery, Ala., did the singing and conducted the half hour for the young people. There were more than a score of conversions and additions to the church. Dr. Denham will long be remembered for his unique unfolding of the scriptures, and our church will not soon forget the spiritual uplift it received. We are glad to note that Dr. Denham will be with us at the Assembly at the Woman's College, Hattiesburg, Miss., in July.—L. G. Gates, Pastor.

Calvary Church, Jackson, and the Clinton Church are among those who started vacation Bible schools this week, and what a throng of youngsters we saw and heard as we passed that way.

The address made by Congressman W. M. Whittington at the recent commencement exercises of Mississippi College has been printed in the Congressional Record of June 9 and we presume may be had by application to Mr. Whittington. It is worthy of wide circulation and will be found deeply interesting.

We acknowledge with gratitude the offerings for our aged ministers that have been sent to Dr. Gunter since the first of January this year. Many pastors have found their people ready to render this service to our Veterans of the Cross. During July many of the churches will observe the Lord's Supper. Remember the fellowship offering.—C. J. Olander.

Someone makes the suggestion that members of the executive committee of the Southern Baptist Convention be elected by the State Conventions. If you want the Presbyterian policy, that is the way to get it. It could be arranged for the messengers from each state attending the Southern Baptist Convention to nominate the members of this committee, or of any other committee.

Miss Elsie Clor, of Jerusalem, writes about the work as follows: "Our little chapel is nearly full every Sunday, Mr. Leo Eddleman never wants for a congregation in Jerusalem. The Sunday school has grown so that the chapel ceases to be large enough at times. All of the young people's branches have almost doubled in number. Both Arab and Jewish young people meet together and there is a real spirit of Christian love amongst them."

The Sunday school at Philadelphia has a Standard Adult Department, said to be the only one in the Southern Baptist Convention. Rev. D. A. McCall is the pastor and Mrs. McCall is superintendent of the department. Other officers and teachers are Mrs. E. C. Yates, B. L. Howell, J. B. Bassett, Mrs. J. M. Lofton, Mrs. D. D. Hopkins, Mrs. T. A. Chandler, E. S. Cole, and F. M. Wiggins. The pastor is also one of the teachers.

Recently Dr. Watts, executive secretary of the Relief and Annuity Board, met with the Texas committee of the group plan for ministers, and they unanimously adopted it, and the next day the Texas State Mission Board approved likewise and set January 1, 1938, as the time for its actual operation. On May 31st, Dr. Watts and Mr. Huggins, the actuary of the board, met with the Missouri State Mission Board, and they adopted the group plan for ministers and set January 1, 1939, as the date for the beginning of the operation of it. On June the second and third Dr. Watts and Mr. Huggins met the Alabama and Georgia committees and they approved the plan and will present it to their conventions this fall for final approval. Everywhere the group plan for ministers old age security is presented it meets with great favor. Dr. Watts feels greatly encouraged.—C. J. Olander.

"The Christian Century," published in Chicago a few years ago sponsored a great hue and cry against Baptists going to Berlin to the meeting of the Baptist World Alliance. Persistently and insistently it worked to interfere with the meeting and hinder attendance upon it. It had no more effect than blowing your breath against a hurricane. Now it seems to have started a campaign to make trouble in Atlanta, by arousing race suspicion and prejudice. It publishes, June 15 an article by Russell Conwell Barbour, who is spoken of as "pastor of the First Baptist Church in Nashville," in which this comment is made on an editorial by Dr. G. W. Paschall of North Carolina: "If the North Carolina editor is speaking for Southern white Baptists, it can be safely said that Baptists of the world cannot afford to accept the invitation to come to Atlanta." Under the guise of racial justice some people can show more venom than love.

There were fifty-five professions of faith among the boys attending the State Baptist R. A. Camp recently at Castalian Springs.

We were mistaken in saying that Rev. Benton is studying at the Louisville Seminary. He finished here in 1937 and is pastor at Millersburg, Kentucky.

Some man in Jersey City speaking of the violent methods employed to keep free speech out of that town said that those who were forced out of town ought to know that such a program of speech making was impossible in a Catholic city. There you have it. In America!

Charity and Children has a sensible word applicable to Mississippi as well as North Carolina. The editor says it is just as important to convince our own folks of the opportunities they have in their own state as it is to persuade outside people to come. The same amount of energy expended in Mississippi would have been more profitable to many who have gone west to make their fortunes.

Rev. T. V. L. Harvey of Ft. Dodge, Iowa, ordained in a Southern Baptist church, writes an interesting account of the separation of Northern and Southern Baptists, in The Baptist Record of Iowa. He favors the reunion of the two bodies on the grounds of fraternity and economy. Lots of us are of the opinion that the Southern Baptist Convention is too big to function properly. Bigness is not greatness, and union does not mean cooperation.

Northern Baptists have 10 Seminaries, 4 training schools to prepare young women for missionary service, 11 academies which help to mold the character of the men and women of tomorrow; 12 junior colleges which give our boys and girls the first two years of their college experience; 18 senior colleges; 9 colleges for Negroes; 34 university pastors and student secretaries; and 800 student councillors who develop friendship for students in local churches.—Watchman-Ex.

We can all rejoice with Pastor Jewell H. Kazar in the constant blessing of God on the church at Drew. Last Sunday there were seven additions. For more than three months there have been additions every Sunday. Since Jan. 1 there have been 161 added to the church, 81 of them on profession of faith. The congregations are excellent. The pastor is the kind that goes steadily on his way without noise or commotion. He preaches the word and trusts the Lord.

The committee on Christian Citizenship of the United Free Church of Scotland says that the report of the Oxford Conference deliberately evaded the vital point of State Churchism versus Free Churchism, and states further that the World Council has an underlying purpose of a Universal Church on the basis of the Historic Episcopate. The presence of Roman Catholic priests at Oxford and Edinburgh, though not as delegates, is also mentioned as evidence of this pervading undesirable tendency.

This from the United Free Church of Scotland: "The General Assembly, in view of recent developments, very deeply regrets that they cannot further officially identify themselves with the ecumenical movement associated with the recent conferences in Oxford and Edinburgh in 'Church Life and Work' and 'Faith and Order' because to do so would endanger the whole position of religious freedom, religious equality and voluntarism, for which the United Free Church has contended and suffered."

Frequent reference is made in the religious press of this country about the efforts of communists to enlist the negroes in their ranks. There can be no doubt that communists regard the racial situation in this country as making conditions favorable to their cause. What shall be done about it by those who believe that communism is an enemy to democracy and all that we have believed to be good? For one thing we can counteract the propaganda of communism by removing the occasion, by doing justly by the negroes and by all people who are in any way underprivileged. There is no good sense in sowing dragon's teeth.

"VICTORY THROUGH YOUTH"

By Norman W. Cox
Huntington, West Virginia

The young people of our churches have a contribution to make in the field of evangelism whose value few of us have appreciated. In May of last year we had our first young people's revival. It was led by Luther Holcomb, a student in the Southern Baptist Theological Seminary. I had been hearing of young people's revivals and had dropped in on their services now and then and here and there for several years. They had never seemed to amount to much.

Several months before we had our meeting it seems that we had a situation that could helpfully be served by such an effort. We invited Luther Holcomb to be our leader. His plans of preparation for conducting the meetings were a revelation to me. As I studied them I saw that he had something. We faithfully cooperated in making full preparation. He and four other Seminary students began with us on Sunday and continued for eight days. They were truly EIGHT GREAT DAYS. Led by these young people who had found the secret of life as they sought to mobilize the youth of our church and constituency for life's greatest adventure.

These meetings resulted in a great many additions to our church, the majority of whom were high school and college students, who had been genuinely converted. But more than that they gave to the young people of our church a sense of evangelistic mission and opportunity which opened new doors of challenge and adventure for them. These meetings lifted the hopes of the adult members of our church so that new confidence in the future was awakened because of what they had seen in their young people.

We were so pleased with the result of that meeting that we urged other pastors in the neighborhood to do likewise. Their experience became ours. From May 1 to 8 of this year we had the first city-wide, simultaneous young people's meetings in the history, perhaps, of the world, when eleven Baptist churches, everyone that we have in our city, each at the same time, had young people's meetings for which the young people themselves bore complete responsibility. Our helpers were twenty-four young ministers, three-fourths of whom were from the Southern Baptist Theological Seminary. There were large gatherings in many of the churches. The churches that did not have a great harvest of souls were churches in which there had been little or no preparation made. Our churches are so pleased with the results that we are planning to have a similar effort next year during which time we hope to enlist the majority of the churches of all denominations in the city in a similar simultaneous effort.

The Sunday School Board has just brought out a small book which Luther Holcomb has written, which sets forth the plans he has evolved for conducting youth revivals. Others have helped him. The name of it is "VICTORY THROUGH YOUTH." Any pastor and church can follow this plan and have a great blessing.

I come in this article and in the three that follow not to commend "VICTORY THROUGH YOUTH," or its author, they need no commendation. I want to bear my personal witness to an experience which I have had through their leadership. Beyond that I would urge my fellow pastors and the adult members of our churches to rediscover, as I have, the marvelous evangelistic potentialities that are in our young people in our churches. We have used them very little or not at all. I am now convinced that they are the key that will unlock the doors that have been closed against the progress of evangelism in many churches and communities.

We have tried the plan out in enough different kinds of churches in our city to know that it will work in every type of church. The only thing necessary is for the pastor and church to undertake the effort with that seriousness

of purpose which will impel them to make preparation that is neither difficult nor expensive. A new day will dawn for our churches and for our Christian young people when we use them in the way our Lord is eager to have them used at this particular hour. Too much we have been marching them up the hill and back down again in our plans and programs and have not really committed to them the positive responsibilities of soul winning which they are so capable of bearing.

In the three articles that follow I shall present the proposition that they are truly our "LOST KEY TO EVANGELISM."

BAPTISTS TO GO ON THE AIR

By Adiel J. Moncrief, Jr., Tampa, Fla.

Before there was a Baptist denomination in America there were Baptist congregations scattered over the New England colonies and reaching southward into Virginia and Georgia. These independent Christian bodies, with their strong testimony for religious and civil liberty and their insistence on regeneration, conversion and a believer's baptism by immersion, exerted an influence on the development of the nation far out of proportion to their numbers and social and political prestige.

When Luther Rice came from India to seek support for foreign missionary enterprises there, he caught a vision of a Baptist unity and co-operation in America that was the prophetic vision from which our present great denomination with its millions of members and strong institutions and agencies of Kingdom service has grown.

This growth into a living unity and the acceptance of the principles of cooperative endeavor were not won without the use of the printing press, and it is not to be wondered at that Luther Rice started a Baptist paper, The Columbian Star, in the city of Washington. The paper was later moved to Georgia and is now The Christian Index, one of the best-known Baptist papers. When Rice started The Star, religious journalism was a rather virgin field for Baptist groups. There were no properties, no trained editors, no developed circulation lists of readers. But the denominational press answered a fundamental need and its growth was steady from the first. The printing press was the new instrument of presenting causes and moulding public opinion in the interest of their objectives. It was the means of reaching thousands in their homes, instead of hundreds in the meeting houses and it offered possibilities of elaboration of and emphasis on subject matter that even the two-hour sermons of those days lacked. So the history of denominational journalism is one of great service and effective and inspiring leadership. The value of the press for the most elemental functions of promotion is recognized in the fact that most of the Southern states are subsidizing the papers for the use of pages for the promotion of various denominational interests.

Today Baptists recognize another instrument of vast social potentialities—The Radio. This modern child of our scientific age is rendering full-time service to the promotion of sales of tooth paste, beauty creams, cigarettes, automobiles, coffee, breakfast foods, beer and whatnot. Some serious use is being made of radio facilities also in the development of programs of adult education, improved methods of home-management and farming and in the presentation of political forums and national and international hookups for the addresses of statesmen. Religion had found a place on the air also, but the bulk of its program material has tended to neglect the central message of the New Testament and often the auspices of the broadcasts have been such as to carry very definite limitations and restrictions. It may be said that radio broadcasting of religious messages and services of worship has gone, in the past, very decidedly in two extreme directions. There have been the numerous tabernacle and inter-denominational group broadcasts that have featured a reaction-

ary, unenlightened and often obscurantist theological attitude and subject matter. These have often developed "dog-fighting" complexes and have waged war in the air on some of the old establishments of Christianity and many of the prophetic leaders of the present Christian age who view Christian experiences as a quest rather than a system of moral laws in constant need of defense. In the other direction, religious broadcasting has developed the highly intellectual sermon and excellent music of the national chain broadcasts with their coast-to-coast programs carried by the leading stations in the country. Credit is due the Federal Council of Churches of Christ for the development of this type of worship service and preaching program on the air. And in the most cultured and intellectual circles of the country it has a vast reception and has performed a much needed ministry undoubtedly. But we are beginning to think in terms of a still larger radio audience, and one that must be met with a program of radio broadcasting in the interest of principles and ideals that Baptists have historically held to be the supreme values of life. There is a vast section of the American population that would benefit tremendously from the preaching and teaching of our best leaders and would find a new and vital faith in life if we could reach them over the air. This is the public we would seek to evangelize with radio as an asset of the Gospel. And in addition to this group, there is the unenlisted church member to be found on the rolls of Baptist churches everywhere, but seldom in the church buildings or active in the programs of the Kingdom. The radio can reach him, as nothing else can, and Baptists are proposing now to use it far more widely, frequently and, we trust, effectively.

For the study of this radio field and for definite and constructive plans for its occupation and use, the recent Southern Baptist Convention at Richmond appointed the following radio committee, which meets in Atlanta, July 5, to study data on the whole radio field and map a program of helpful cooperative local station and chain radio broadcasting.

The committee: Samuel F. Lowe, chairman; Adiel J. Moncrief, Jr., J. D. Carroll, Norfleet Gardner, E. P. Baker, Carl P. Collins, J. R. Weatherspoon. Members of the committee invite correspondence on the proposed work from all who have suggestions and information to offer.

BROADMINDED OR BREADMINDED?

Please tell me what you think of these preachers. Some years ago a preacher was about to be called to the pastorate of a church. Arrangements had been about agreed upon. The preacher was to live ten miles away where he was pastor of another church. Just before the call was to be extended some brethren asked him if they could expect him to come to the mid-week prayer meeting. He answered, "Will you pay for my gasoline?" They didn't call him.

Another case: a preacher visited a pastorless church, having maneuvered to get an invitation. On the visit he was asked about the possibility of accepting a call. He replied that he would consider it if they would offer him \$4,800. Was this broadminded or breadminded? They did not call him.

Another: a preacher visited a field and was favorably received. When they asked if he would consider a call, he replied he would if they would pay him \$5,000. He knew of course they had never paid as much as that. They did not call him.

Somewhere we have read, "Tend the flock of God which is among you, exercising the oversight, not of constraint, nor yet for filthy lucre."

L. Amen.

The Rev. Charles Granville Hamilton, rector of St. John's Episcopal Church of Aberdeen, Miss., will leave the latter part of June for the University of Wisconsin, where he will study rural church work. He was recently granted a scholarship for the course.

EDITORIALS

NO SPASMS, PLEASE

We believe that our people are taking seriously the matter of promoting a revival. We should rather say seeking an awakening from God. It ought to be the desire of everyone of us to have part in it, and that the whole world should share its benefits. It should be a matter of concern to us that it should be genuine and not spurious. We believe if it is genuine it will be wide-spread, and that it will be of long duration. May the Lord save us from seeking in any way to promote a fictitious revival through any false evangelism.

We believe there is a real danger here, and that we should diligently guard against it. The danger arises from two sources. In the first place the Devil, and for once we spell the word with a capital letter, the Devil is always seeking to pervert religion and prevent the spread of the genuine article. He is expert at this specialty. In the second place weak human nature is so easily misled. The trouble with us is that we seek our own glory and not the glory of Him that sent us. And this includes preachers and evangelists as well as the rest of the folks. It is so easy to fall into the error of thinking that a cyclone is a revival. We like the spectacular.

Now that is why we started off by saying, "No spasms, please." We have fooled ourselves and fooled the people when we make the impression that a hurricane is a revival. We substitute a hullaballoo for a halleluyah. We can start a hullaballoo; but the Lord awakens the halleluyah. God will work with us if we will seek his help. But we had better be certain that we are not running ahead of the Lord.

We are not decrying deep emotion, nor even excitement. But we ought to know where the excitement comes from and what we are excited about. There are just two instruments that the Lord uses in a revival and at any other time—two and only two. These are the word of God and prayer. Other things are incidental and preparatory to these. Where these are used in a revival, the work will be genuine. They say some folks get down on the floor and roll. We have never seen that, but we have seen a Baptist preacher who did little but jump up and down and holler.

Many years ago Dr. W. S. Webb who had been president of Mississippi College was telling me of the antics of a Baptist evangelist whose efforts were spent in stirring up the congregation bodily and emotionally. I said that I had never heard the brother preach. Dr. Webb replied, Nobody else ever did. I have seen a good meeting where the preaching was rather ordinary. That doesn't happen often. But I have never seen a good meeting where the people did not pray.

A spasm in a church is like a spasm in a person. It is hard to get over. It lets a church down and it is hard to get over. May the Lord spare our churches the evangelistic spasm. It is highly emotional, and it is caused by the preacher and the whole interest is centered in the preacher. The people talk about the preacher and believe in the preacher. And when the preacher is gone the revival is gone. I am sometimes afraid the more the people think of the preacher the less they think of the Lord. The Lord save the preachers and the people from this folly.

We recall being invited to preach to a church one Sunday years ago, in Mississippi, which had just had a great meeting. The report of it went far and wide. They had a pastor-evangelist who was well known over the state. Great crowds had attended the meeting. There were fifty or more people baptized. I preached for them less than a month after the meeting closed. It was a beautiful day. And there were not over fifty people in the congregation. They had simply had a spasm, and the preacher had put the

meeting in his pocket and walked off with it. A meeting doesn't have to be like that.

—BR— THAT THEY MAY BE ONE

This week you will find in The Record an article by Dr. J. D. Franks, pastor of First Baptist Church of Columbus, on Spiritual Church Unity. A reading of the article will show that Dr. Franks is writing rather of corporate unity, or outward, visible, bodily unity of all Christians into one church. This he believes to be the thing for which Jesus prayed, the prayer being preserved for us in the seventeenth chapter of John. That view is not the one commonly held by Baptists, and the effort to attain it was repudiated at the recent meeting of the Southern Baptist Convention.

The question of church unity was discussed about a year ago editorially in a series of articles in The Baptist Record. We are not now going over that ground. The one point upon which the argument now hinges is the proper interpretation of the words of our Lord in the prayer recorded in the seventeenth chapter of John. Because you may not have your Bible at hand, we quote the passages referred to: "Holy Father, keep them in thy name, the name which thou hast given me, that they be one, even as we are." And later: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me, I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one, that the world may know that thou didst send me, and lovedst them even as thou lovedst me."

There are several reasons that make it impossible for us to believe that Jesus had in mind here what Dr. Franks rather deviously refers to as spiritual union, and not an outward visible organization. The first of these is that Jesus never anywhere in all his ministry or teaching referred to a world organization of believers. His ministry was to the individual by the individual. It was personal and spiritual. It was to save men from sin, to establish the kingdom of God in the hearts of men. It was to call men to repentance toward God and show them the way of righteousness. He did not organize anything. There were many believers throughout Palestine, but there was never any effort to gather them into any system of related churches. Even a local church is mentioned only twice in the gospel. He was not concerned with organization, but with the saving of men from sin and death and hell. The only church he had while on earth was one on foot, on the march.

We are not seeking to minify the local organization, but to show that Jesus never mentioned a world-wide or even a nation-wide church. And so the disciples could not have understood him here as praying that men might be brought into one big church.

The second reason is that Jesus prayed that this little group of disciples, eleven of them, might be kept in the Father's name, the name which the Father had also given to Jesus, that they might be one. When the Bible speaks of the name of God, it refers to the revealed character of God, which was also revealed in Jesus. Jesus wants the disciples to be like God, to be manifestations of the nature of God, just as Jesus was the manifestation of God. He had lost Judas, because he did not belong to them. Jesus would prevent any such thing befalling the others. And the only way to prevent it is that they may be made truly God-like.

And he prays that all of them may be so kept, that they may have the nature of God, and so may be identical in character with one another. There is no suggestion of outward organization.

That it is a spiritual oneness or unity is made evident by parallelism between the oneness of the Father and the Son. He says "that they

may be one even as we are." What sort of unity is there between the Father and the Son? To ask the question is to answer it. Of course they do not have one body. They are spiritual beings, and apart from the incarnation have no body. They are separate persons but have one nature. They are identical in character. Jesus said He that hath seen me hath seen the Father. And yet we know that the Father did not come in flesh. Jesus meant that if you really knew him, you knew the Father because they are in every way alike. They have the same nature, character and attributes. His prayer is for his people that they may be so much like God that they will be of one mind and heart and nature with one another.

Then Jesus prays for all those who shall hereafter believe on Him. And he prays the same thing for all these as he did for the original eleven disciples, "that they may be one, even as we are one." It is still the pattern of unity that is found in God the Father and the Son. Nobody claims that is bodily unity. Then why think he speaks of bodily unity among believers.

To try to get people into one body who have not the same nature or spirit, or character or purpose or belief is to invite confusion and strife. Get them to be "of one mind according to Christ," and you won't have to worry about union. Outward union can not make spiritual unity. And spiritual unity will make corporate union unnecessary. Catholics have tried in vain to force bodily union. Those who advocate incorporation of all Christians into one visible body are simply undertaking the same impossibility. And they merely play into the hands of Catholics whose system suppresses all Christian liberty and fosters corruption.

—BR—
Dr. Geo. W. Truett goes to Canada for a two months' rest by vote of the First Church, Dallas.

There are said to be 100,000 Polish people in Milwaukee. Before the world war 95 per cent of them were in the Catholic church. Today only 50 per cent of them. Many are socialists and some have become Baptists.

Rev. C. E. Welch of West Memphis, Ark., has conducted four meetings in five years at Norphlet, Ark., one a Bible conference. In these meetings 219 joined the church for baptism. The last one, recently closed was one of deepest spiritual power. Brother Welch is one of our Mississippians abroad.

Calhoun City church had its vacation Bible school May 23-June 10; total enrollment 133; average 112; 64 had perfect attendance. Pastor J. W. T. Siler says it was profitable in many ways; finest cooperation from faculty and students. This school is annually financed by the church. A daily offering was taken for the Orphanage. Another school is scheduled for next year, and the pastor is deeply grateful to the helpers.

We have just closed our revival here in Houston, Miss. We had Dr. J. A. Stewart of West Point, Miss., to do the preaching and he brought fine messages at every service. Earl Edwards, our assistant, led the singing. We had the largest congregations at every service, we have ever had. The people came with prayer on their lips. We had 24 additions to the church. Everyone enjoyed Dr. Stewart's messages and he won a place in every heart. Our church is in fine shape and the work moves along nicely.—W. C. Stewart, Pastor.

Liberty: I have just returned from a meeting with Dr. W. H. Smith and his people at Sulphur, La. We had a good meeting with some fifteen additions to the church. Brother Smith is doing a good work. They have just completed an educational plant and are having people saved regularly. He had several awaiting baptism when the meeting began. Before going to Louisiana he was pastor at Longview and Sturgis, Miss. Bro. S. J. Rhodes and Dr. Monette Bellue preached here while I was away and did it well according to report of the people. We begin our Bible school June 27. Our people enjoy the Record more and more.—C. W. Thompson.

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What is a Christian nation? Hardly one that spends more for amusement than for religion. How it is at your house?

Crystal Springs had Rev. "B. O. B. F." Simmons as guest preacher Sunday morning. Next Sunday he will be at Hazlehurst.

Pastor Sewell is in a meeting this week at Pearson, having another B. B. I. student assisting, brother Renick.

Georgia Baptist churches have been asked to observe July 3 as a day of prayer for a statewide revival. Would you care to join them?

Why multiply unemployment by encouraging strikes. We are told that during the past two years 42,000,000 days of work were lost because of strikes.

At an all-New England rural church conference recently held at Keene, New Hampshire, a resolution was voted favoring a united rural church, embracing Catholics and Protestants. That's the way some folks are headed.

While Rev. Sam Wagner of Jackson was away in a meeting, Rev. Carl O'Neal now sojourning in Jackson, filled his pulpit at Rock Hill church Sunday where they had "all day meeting and dinner on the ground."

Sunday night the choir of the D. V. B. S. at Clinton had charge of the music at the evening service of the church. They ranged in years apparently from fourteen down to six. We have read about children singing hasannas in the streets of Jerusalem. And Jesus said, "Have ye not read, Out of the mouths of babes and sucklings hast thou perfected praise."

Mr. John Eilzey Carruth and Miss Mary Frances Dickens were married at the home of her parents in New Orleans June 16. The bride is a daughter of Rev. J. W. Dickens, granddaughter of Dr. A. V. Rowe, born in Crystal Springs, an honor graduate of Blue Mountain and has taught in McComb. The groom is from McComb, an alumnus of the law school of the University of Mississippi and now located in Shreveport. The bride's father officiated at the wedding, as he did at the recent marriage of his son Richard Jarrell, now living in Longview, Texas.

China continues the land of mystery and uncertainty. Now that the Yellow River has broken through its dikes and flooded a large area, drowning thousands and rendering homeless hundreds of thousands, the world is wondering what will be the effect in the war situation. The Chinese when falling back before the Japanese armies pursue the "scorched earth" policy, destroying everything. Now when the Japanese are approaching Chengchow and Kaifeng the river overflows and it may have the same result, destroying everything. The Japanese army is hindered by the flood and mud. We have a sort of "scorched earth" policy in this country, when the government kills the pigs, plows up the cotton, and limits the amount of everything you are permitted to raise. This seems to be a crazy world we are living in.

The new State Highway Patrol paraded in Jackson last week very impressively. Many remarked they would be frightened out of their wits if one of these popping motorcycles should suddenly appear alongside. These men have been carefully selected, well trained and well advised about how to do their job. We confess we have always had a wholesome fear of the law dressed up in an impressive uniform. We believe this measure has been adopted for the protection of our people on the highways and will be highly beneficial. We are also of the opinion that along with these protective measures there should go preventive measures. We do not see why Mississippi should allow the sale of that which makes people drunk and so increases the menace of highway travel. The same amount of money and effort spent in prevention will do many times more good than that spent in effort to cure the mischief caused by drinking. But when you allow liquor to be sold, then you will have to put on special officers to take care of the results. How anybody ever gets it into his head that liquor saves us in taxes,—well it's just one form of insanity.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

MORE ABOUT THE CRISIS

Some statements were made in the recent issue of the Baptist Record concerning the crisis referred to by Dr. Pierce of the Northern Baptist Convention. These statements were to the effect that the churches were probably responsible for the crisis and that the cause was on the inside more than the outside. This is still very apparent. In the churches a majority of the best people are to be found. The boards of deacons contain some of the best men we have. These best people are not responsible for the crisis, unless they fail to combat the errors existing in the churches.

The church members of Mississippi could put out of business all who advertise, manufacture, sell, and use alcoholic beverages. If the church members would unite and contend for daily papers which would not advertise intoxicating drinks, we could have such papers. But a sense of fear when an evil is near you prevents opposition. It is easy to criticize Japan, China, Spain, and Wall Street gambling. It is not so difficult to criticize the "Gold Coast" on the east side of the river. But it is somewhat difficult to criticize those on the west side of the river who patronize the "Gold Coast," and those who advertise their merchandise.

And yet, we find the scripture for declaring truth from the house top and for putting the candle on the candlestick. Christ condemns specific sins. He singled out some of the commandments.

Another sin which is crippling the influence of churches is that of unethical practice in connection with financial matters as pertains to the churches. Sometimes this sin is due to a lack of wisdom and forethought on the part of the churches and denominations when making indebtedness. There is not enough heed to Christ's instruction, "Sit down and count the cost." Consequently, many good people inherit the mistakes made by others and find themselves unable to pay obligations made many years in the past. This is true also of denominations. The man of the world therefore can not be influenced for good by the church which preaches concerning his need when he knows of the unethical practices of the church. Some churches and denominations in recent years have put their consciences aside and settled their financial obligations for less than fifty cents on the dollar.

There is, notwithstanding the above facts, a rift in the clouds. People are criticizing existing conditions and realizing the need for a better day. Consequently, evangelism is coming to the front. It is being agitated but the right kind of evangelism must be preceded by a revival of church members. John the Baptist said, "Prepare ye the way of the Lord. Make his paths straight." Already the wave of evangelism is in evidence. The Southern Baptist Convention has agreed to stress evangelism during the year 1939. The very thought of it, along with the agitation, seems to be bearing fruit. The gatherings seem to be larger this year than for many years. Soon the states will be organized for a Southwide, even a United States-wide evangelistic campaign in all of the Baptist churches.

A genuine revival, therefore, will raise from the mire many a grounded ship and ship-wrecked faith. Such a revival will serve as the incoming tide, filling every nook and cranny. Yes, there is a good day ahead.

REQUEST

When sending funds for Orphanage, please specify whether for building fund or for support fund. There will be no objection if Orphan-

age funds are sent to the institution by the donor.

SIX PER CENT BONDS FOR SALE

\$2,000 maturing December 1, 1939.
\$2,000 maturing December 1, 1940.
\$1,000 maturing December 1, 1943.
\$1,000 maturing December 1, 1944.
\$1,000 maturing December 1, 1945.
\$1,000 maturing December 1, 1946.
\$ 500 maturing December 1, 1951.
\$3,500 maturing December 1, 1953.
\$1,000 maturing December 1, 1955.

Send exchange for principal, plus 6% accrued interest from June 1st to date of remittance to R. B. Gunter, Jackson, Miss.

BAPTIST BROTHERHOOD
By J. H. Anderson, Chairman
Knoxville, Tennessee

The resignation of Dr. J. T. Henderson as General Secretary becomes effective July 1, 1938, and his successor, Lawson H. Cooke, enters upon his duties the same date, with headquarters at 1040-41 Commerce Title Building, Memphis, Tennessee.

Beginning with July 1, all correspondence in regard to Brotherhood matters, all orders for tracts and the quarterly programs (beginning with the fourth quarterly of 1938) should be addressed to Mr. Lawson H. Cooke, General Secretary, at his address given above.

J. T. Henderson, General Secretary emeritus, may be reached after July 1, at 411 Bankers Trust Building, Nashville, Tennessee.

It is hoped and earnestly desired by the retiring general secretary and the Knoxville committee that the same sympathetic cooperation accorded in the past shall be given General Secretary Cook and the new committee in Memphis.

Pastor H. L. Carter welcomed 26 new members into the Ridgely church, Tennessee, in a meeting in which L. B. Cobb preached.

Pastor Henry Mangum of Calvary Baptist Church, Greenwood, writes to the Alabama Baptist that he is in the midst of a good revival in which people are being saved at every service. Harold Johnson of Mobile leads the singing.

Four were received for baptism at Pontotoc June 19 and Pastor Hilbun baptized one the Sunday before. The work goes well. During a recent absence Rev. A. L. Goodrich supplied his pulpit and the people came to hear him because he had been their pastor for five years.

Dr. B. J. W. Graham says in The Christian Index, "For some reason unknown to me, Baptists will not patronize each other, and when they do they expect more from each other than from anybody else." Don't ask us, brother. It is the same way here.

Brother W. D. Moulder writes that Rev. N. W. Westbrook passed away June 10 and was buried at Goodwater. He was a pioneer preacher in Scott, Smith, Jasper and Simpson Counties, preaching for 50 years. He was a sound doctrinal preacher. The funeral service was conducted by brother Moulder, assisted by Revs. E. B. Shivers and G. Henderson.

At Deemer in Neshoba County Pastor Glen Smith concluded a good meeting last Friday night and is happy over welcoming ten new members into the church, eight of them on profession of faith. A very joyous experience was the conversion of an old man who said he had been a great sinner, but found Jesus precious to his soul. The pastor was assisted by Rev. G. W. Smith who is pastor at Sallis.

When we go to Los Angeles next year it is hoped that the headquarters hotel will either be a temperance hotel, or that some definite arrangement will be made not to offend Baptist guests by pushing wine and liquor under their noses every time they select from the menus. It is time that hotel managers realized that they are as much the custodians of public welfare and good taste as any one else.—Watchman-Ex.

HOW OLD ART THOU?

By E. S. Flynt

We are confronted in Mississippi, to say the least of it, with the growing opinion on the part of many of our laymen, that Baptist churches should not extend a call to a pastor whose age is over forty. I understand there are some who have gone so far as to say their church will not extend a call to a pastor who is over thirty years old. No doubt it would be interesting to both preachers and laymen if it could be known just why the above conclusions have been reached by some churches. I am sure I express the wishes of many, when I ask those fine fellows to come forward and tell us, through the Baptist Record, just why and how, they came to reach their conclusions.

At the present time, Baptists of Mississippi do not have funds sufficient, even with all we can get from our Southwide agencies, to properly care for our aged ministers and their wives. If our churches insist on having as their pastors those who have just reached the legal citizenship age, then it will be necessary for our denomination to provide funds to care for that large number of fine God-called men over the forty year age limit. All the money raised by Baptists of Mississippi at the present, for all causes, will not care for that great host.

If the same rule should be applied to all other callings in life, and should it be adhered to, to the letter, we would be forced to close every college and many of our public schools in our state. Our State Board force would have to be retired and a new set up would have to be inaugurated. At least 80% of our churches in the state would have to retire their present pastors and call other preachers. As far as I know, almost every church with a membership of 1200 or more would push their pastor out and seek another.

If the same rule should be applied to our state and national officers, we would have to change our laws relative to the age of our officials. We would be forced to put the age of the governor of our state back to 21 years and the age of the president of our nation would be put back to 25 years. Our retirement support funds would mount to such startling figures and the burden of taxes would become so great, until our young men and women would have to give up in despair.

Pastors who have had ten, twenty, or even thirty years experience as preacher and pastor, are far better able to lead God's churches and to shepherd God's sheep, than they were when they first started out as inexperienced beardless youths. If we permit the human element to enter into it, common horse sense judgment, would have us know, that a man with good health and several years of experience behind him is a better preacher and pastor, than one with no experience. It is possible there is a church in the land that prefers one with no experience, in order to fit him into the mold the church has made? Churches should want men who can lead, rather than follow.

If all our pastors who are over thirty years old should be dismissed, it would not be possible for all our churches to have pastors, for we do not have young preachers enough to pastor all our churches. Perhaps, unfortunately for those who desire to see all preachers above the age of thirty or forty placed on the retirement list, yet it is a fact, we have far more workers for our Lord from thirty years old to the grave than we have from thirty years old to the cradle. Our church problems are not the problems of youth, but problems of the adults.

Who should bring a church and pastor together? Some act as though they know it is left to a small per cent of the members of our churches. If our churches belong to the Lord and our preachers are called of our Lord, to preach His Gospel, we should let the Lord say what church a pastor should serve, or what pastor a church should call. No church has a right to say she will call a pastor of a certain age. No pastor has a right to say he will not

go to any field, be it large or small. Both churches and pastors should leave that decision with the Lord.

It is my prayer to God, that our churches and pastors may get closer to the Lord and follow, without a question, the teachings of His Word, and the leading of the Holy Spirit.

An age limit for the retirement for Christian workers has been set by our Lord. We are to work for Him until we go to the grave. Brethren may we not go against the plan and will of God. We all will do well to follow and not try to run ahead of the Lord.

God's blessings upon every young preacher and worker for the Lord. We need more workers, as the "fields are white unto the harvest, and the laborers are few." We need to use all the laborers, both young and old, we have and pray the Lord to send more into His harvest fields.

Handsboro, Mississippi.

BR

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

TUTWILER

Rev. F. O. Martin, the pastor, keeps busy all the time. From one of his members we learned that the work is progressing nicely. Baptisms are frequent.

The Sunday school with J. O. Day as superintendent is well organized.

Mrs. J. J. Everett as president of the W. M. U. is leading the women during the Golden Jubilee year.

A recent meeting at Dublin by Pastor Martin resulted in 15 baptisms with more to follow.

Tallahatchie County has subscribers listed as follows: Webb 13, Paynes 1, Enid 1, Cascilla 1, Charleston 8, Sumner 6, TUTWILER 38.

IUKA

Pastor McGill was in good spirits over the good meeting recently led by State Evangelist Estes.

The Sunday school has been reorganized resulting in double attendance.

During the two and one-half years Pastor McGill has been at Iuka there have been 81 additions to the church, the finances are up 100% with a like increase in church attendance.

One member told us many good things about brother McGill and that the spiritual side of the church was in the best condition in years.

We just told Pastor McGill about the EVERY FAMILY plan and before we got back to Jackson it had been adopted and the list received.

Tishomingo's subscribers are listed below: Tishomingo 1, IUKA 47, Belmont 1.

DURANT

Pastor Haynie having joined the "When I Had My Operation Club," we had the pleasure of preaching to the Durant saints twice. As for ourselves we enjoyed the privilege.

The people carried on in a splendid way during the pastor's hospital experience and showed many evidences of their loyalty. Both morning and evening congregations were good.

An added pleasure was the hospitality of the pastor's home.

Holmes County has subscribers listed as follows: WEST 32, TCHULA 16, CRUGER 15, LEXINGTON 58, DURANT 53, GOODMAN 37, PICKENS 31.

SARON CHURCH, Holmes County

Saron is one of the historic churches of Holmes County. It is nearing its 100th anniversary, having been organized in 1842 by Jesse Pittman. Rev. J. T. Ellis served as pastor for 40 years. Among other well known pastors were: J. B. Lawrence, H. E. Dana, H. F. Sproles, Wm. Bostick.

We told them what the EVERY FAMILY plan was and what it would do and they believed what we said and voted unanimously to adopt it.

HE ASKED 'EM—THEY SUBSCRIBED

Dear brother Goodrich: Enclosed find check for six dollars. This makes a total of 75 subscriptions at Okolona. I will try to get still a few more. Don't forget to make it up this way next fall.

Blessings on you and the Record family.

Yours fraternally,

R. B. Patterson, Okolona, Miss.

LINTON LEADS 'EM

Recently A. J. Linton became pastor of Calvary Church in Jones County. In a short while he led them to adopt the EVERY FAMILY plan.

Recently he held a meeting at another church of which he is pastor, Union church, Perry County. During the meeting he secured one-third of the families as subscribers and expects to get the others soon.

If Linton can, others can if—

MORE PROOF OF THE PUDDING

In regard to your request, I am dropping you a few lines, stating the progress that has been made in my three churches since we put the every family plan in our budget. I shall be more than glad to give you a brief sketch.

Dixie and Calvary are country churches, located about seven miles from Hattiesburg. Every family in Calvary Baptist Church is getting the Record, and about 95% of the families in Dixie Baptist Church. Both churches have a good Sunday school, B. Y. P. U. and W. M. U. In the past few months Dixie has increased her Sunday school from about 35 or 40 to 100 or more, and has more than doubled in B. Y. P. U. attendance. Calvary, for four and a half years, has done everything I have asked them to do without murmuring. Both churches have about doubled their offering since we put the Record in our budget. Both churches always fill the pews at regular preaching service. Both churches seem to have a new vision, and are on the upgrade.

Since we put the record in our budget in Brooklyn Baptist Church, she has become one of the leading churches in the Lebanon Association according to size. We have just closed a Sunday school study course, taught by the pastor, with an average of 25 in attendance. Many in all three churches say they don't see how they got along without the Record. All three churches are paying monthly to the Co-operative Program, Five Thousand Club, and reading our Baptist paper. All three churches believe in, and practice a world-wide program.

I can not see how any church can bear the name "Missionary Baptist" and not support our denominational program and its paper.

Now, I can't say the Record deserves all the credit for the progress of these three churches, but I can truthfully say it has created an interest in many of the people, and has caused them to want to do something for their Lord and Master, to whom all credit is due. We did not put the Record in our budget just on trial. We put it in there to stay.

Rev. N. R. Stone spent three weeks in a tent meeting in Meridian. On the last night there were 500 people present. This week he is with Pastor Sewell at Pearson. Next week he goes to Southside Church, Montgomery, to help Pastor W. L. Cooper in a three week's meeting. His engagements run to September.

Have just read the program for the Mississippi Baptist Assembly in my Baptist Record and I am homesick to attend. Dr. J. D. Grey was one of the principal speakers at our Oklahoma Baptist Assembly last year and he won all our hearts. You have a real treat in store for you in his messages. And of course, you all know Dr. Denham, Miss Mallory and the other speakers. That program justifies a large and enthusiastic attendance.—A. F. Crittendon, Ponca City, Okla.

SPIRITUAL CHURCH UNITY

By J. D. Franks

—o—

It is not a new thing in Biblical interpretation for one to see in a passage of Scripture what one wishes to find there. Back in the days of slavery, when the abolition debate waxed hottest, our forefathers in the ministry found it not difficult to prove from the Scriptures that the institution of slavery was permissible. They did this conscientiously. But who, in the better light of this later day, would undertake to give man servitude divine sanction?

It has not been many decades since some of our churches looked upon a minister who drank intoxicating beverages with at least some degree of allowance, for in the list of their pledges pastoral support was occasionally included a barrel of rum. But what church today, in the light of our twentieth century knowledge of alcoholic devastations, would dare to solicit or accept from its members such a pledge for the support of its pastor? So changed is Christian sentiment on the question of temperance that practically all of our churches have excluded fermented wine from the Lord's table, because of their aversion to the use of intoxicating drinks. In the growing pains of a developing Christian conscience we are witnessing today another interpretation of sacred Scripture, made to meet the demands of an inherited church predilection. Some who are opposed to any kind of organized interdenominational cooperation or union are saying that the kind of unity they believe in is the "unity of the spirit." They even insist that the unity for which Christ prayed in John seventeen is a "spiritual unity." They do not make clear just what they mean by "spiritual unity."

Let me suggest to my readers that they, before they read any more of this article, turn to John seventeen and read it carefully. Where in that prayer of our Lord does he say or imply "spiritual unity" to the exclusion of every other kind of unity? I fail to see it. Christ is not playing with words here. He never did that. If ever his words were more intense at one time than another, they must have been so here. In the very shadow of the cross he is praying. His words are coming hot and heavy from his burdened soul. He is praying for us, "for them also which shall believe on me through their word." And this is his prayer, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." No shallow, superficial conception of unity can be found in that prayer. The unity for which Christ is praying is a unity as deep as death, as high as heaven, as broad as the world, as transcendent as divine glory, and as costly as the giving up of life itself. No merely sentimental, fraternal well-wishing of one group of his disciples for another can satisfy the anguish of his heart and answer his prayer on that solemn occasion.

Pastors sometimes hear certain members of their churches say: "Pastor, don't think because I do not attend the services that I am not with you and for you in your work. Remember that I am present 'in spirit' if I am not in person." But pastors are not deceived by that pious remark. They know that in the majority of cases it is only an attempted alibi. No such shallowness of thinking is to be associated with this prayer of our Master for the unity of his followers.

The burden of Christ's prayer for unity issues from his desire that the world may know that the Father has sent him, and has loved them as he has loved him. There is nothing more fundamental, more vital to the spreading of the gospel and to the extension of Christ's kingdom on earth than that the hope and the purpose expressed in this prayer shall be realized. Let the younger churches of Christendom give their testimony on this point. How confusing it must be to heathen and pagan peoples to hear so many different voices, through as many different churches, all claiming to be the true voice of God!

We know that "the spirit giveth life." But life seeks a body through which to express itself. That is a universal law of life in every realm. We locate life through its visible manifestations, through the bodily forms it assumes. If the "body without the spirit (the life) is dead," may we not conclude that the spirit without the body is dead also? Certainly it is dead for all practical purposes. We must all agree that any kind of spiritual life, or sentiment, or love, or unity is ineffective and practically useless, unless it has a medium, a body, through which to make itself known.

The "spiritual unity" which exists among Christians of all faiths to be effective must have some organization through which to manifest its potency. Some kind of a visible body is required. That organization should, of course, be so framed as to give free rein for diversities of spiritual growth and expression. By no means should an effort be made through organization to force the spirit to wear fixed ecclesiastical robes. That would be fatal. That was one of the great mistakes the Pharisees made. It is a mistake Baptists can make. It is "the letter," the form, "that killeth." It is "the spirit that giveth life," the untrammelled soul.

In any effort at organized unity among Christian churches the freedom of the spirit must be everlastingly guarded. No thought of coercion at any point should be countenanced. God works through personalities. Without ample room and opportunity for the free play of spiritual and individual liberty, no church can be rich in personalities. In every realm God has shown clearly that he loves variety. In his universe he gave himself perfect freedom in the creation and the development of many forms of life, but all of these forms came into being and are sustained in obedience to the common laws of his perfectly united system. They did not have to come as break-aways from his ordered unity, but rather as products. Life cannot be found by law; but law must make room for life. And some form of Christian unity can be found that will be sufficiently strong to hold the churches together on a common platform of action, and at the same time give ample room for the free expression of a varied life and faith.

All Christians should want the ultimate truth of Christianity brought to light. If there is any admixture of error in what we accept as truth, that should be winnowed out. The winnowing process calls for the free interacting upon one another of opposing elements. The chaff is winnowed from the wheat by the opposing wind.

In the realm of the spiritual, as in the realm of the natural, the free inter-play of opposing forces is required in the purifying process. The clashing of unfriendly ideas, of contradictory theories, of antagonistic practices, in close juxtaposition will bring out the sublimate of final truth. If the Christian people of the many faiths could be thrown together in close cooperation in some vital Christian program upon which they agree, it would not be a great while, under the constant collision of truth with error, until the truth and error alike would become apparent to all. Thus the way would be cleared for that full and complete union of all Christians for which Christ must have prayed in his high-priestly prayer.

There can be no question but that the extenuation of the unfortunate divisions of the forces of our King will continue to divide, mislead, weaken and delay the coming of his Kingdom. The student of Christian history can readily see that God has overruled many human rivalries between the denominations to arouse and quicken his true followers into a greater loyalty to some vital, often neglected truth. But God should have his way among his people by "ruling," not by "overruling." Shall we wait for God's "overruling" hand? If so, may this be our prayer, that His consuming fire shall speedily be kindled afresh to consume the dross in the creeds and dogmas of all denominations and religions.

What mighty spiritual power will be de-

veloped, and what power released for the redemption of a lost and ruined world, when the Christians of the world learn to see eye to eye, get close enough together to feel a common heartbeat, and become consciously ONE IN CHRIST!

Pastor's Study,
First Baptist Church,
Columbus, Miss.
April 15, 1938.

—BR—

BRITISH BAPTISTS AND CHURCH UNION

The following statement should dispel the perplexity which has arisen owing to a report that British Baptists contemplate entering into a union including the Anglican Church and paedobaptist Free Churches.

On March 8th the Council of the Baptist Union expressed itself decisively in the following resolution:

"That the members of the Council of the Baptist Union of Great Britain and Ireland cannot, in consistency with the beliefs of Baptists as to the nature of the church, the ministry of the Word, and the ordinances of the Gospel, which beliefs they hold as a sacred trust,

- "(1) recognize infant baptism as an alternative to believer's baptism;
- "(2) admit the necessity of episcopacy, either as a method of government, or as a means of imparting validity to the ministry, or
- "(3) accept a sacerdotal interpretation of the pastoral office.

"The Council are therefore compelled to state that organic unity on the basis of the 'Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England' is not possible for Baptists.

"The members of the Council hold that further progress in the expression of Christian unity must be dependent on unreserved mutual recognition. They are prepared to join their Anglican friends and others in exploring the possibilities of a federation of equal and autonomous churches, in which our several communions would cooperate in bringing before men the will and claims of our Lord and Saviour Jesus Christ, and in the promotion of His Kingdom at home and abroad.

"They reaffirm their belief in the spiritual unity of all who have accepted Jesus Christ as Saviour and Lord, and have been made partakers of His life by the renewing of the Holy Ghost, and they will continue to pray 'Grace be with all them that love our Lord Jesus Christ in sincerity.'"

This was carried with only four dissentients in a gathering of 120 members. After this vote another resolution in the following terms was carried unanimously:

"That the documents on Christian Unity transmitted by Dr. Berry be referred to a special committee with instructions to draw up a statement (1) embodying the resolution adopted today, March 8th, (2) setting forth the position of the Baptist Union as expressed in the 'Reply to Lambeth' already adopted by the Assembly, (3) dealing with such other matters as they deem relevant; and that the special committee submit the statement to the next meeting of this Council."

It will be observed that the first resolution is quite decisive and stands by itself. The second expresses the intention of British Baptists to prepare a more comprehensive statement of their position, and the instructions to the committee imply that the statement will follow lines already definitely laid down.

The first resolution was proposed by the Rev. Gilbert Laws, and the second by Dr. J. H. Rushbrooke.

The committee appointed in accordance with the second resolution consists of Principal H. Wheeler Robinson, Oxford (Chairman); Principal Percy W. Evans, London; the Rev. R. L. Child, Bristol; Dr. F. Townley Lord, London, and Mr. C. T. le Quesne, K.C.

—BR—

Do you ask where you will spend eternity? Then let me ask where you spend Sunday.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

It has been decided to close out the Jubilee Chest poster at the special price of 10¢. Order from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

The Woman's Missionary Union prepared a very attractive Golden Souvenir book to be sold for 25¢. It is of historic value to every woman interested in the work of the Union through these years. Order this from Birmingham also.

MISSION STUDY

None of you will want to miss the information and inspiration of our new book, by our own Mrs. Cox, "Following in His Train."

"This book is written to reaffirm that you have a part in the most glorious, the most powerful, the most extensive force in all the world—the spread of the gospel."

It has been divided into five teaching units, which may be taken at different periods and not in one continuous class or on successive days—if such a plan seems best to individual societies. Detailed outlines for each unit with paragraphical headings are included as an aid to the teacher and for ready reference. Questions on each unit are also included. The parallel assignments may be used for additional study.

Following are some suggestions that may prove helpful.

Read the book through with the point of view of the author in mind: namely, that W. M. U. is a part of the entire missionary movement of all ages! Let this point of view so grip your heart and mind that the class will interpret the facts in the light of it.

Print on the blackboard or display on posters the four sentences suggested by Mrs. McMurray on page 19 of June Royal Service. Use at every meeting.

First Meeting—Unit I

Purpose—To show that the missionary work of W. M. U. is a part of the entire missionary movement of all ages and that it had its beginning in the commission for missions.

Plan—Use an outline on the blackboard to show outstanding mission epochs as assigned parts are given.

Second Meeting—Unit II

Purpose—To give a condensed and sweeping history of the fifty years of Woman's Missionary Union.

Plan—Let five women represent the leading figures in each of the five decades and give the highlights of the Union's history during her decade. If possible use costumes.

Third Meeting—Unit III

Purpose—To so present the plans, policies, standards, aims and goals of the Union's work for the world and in enlistment and service at home, that each woman may find a definite place for missionary service in her own church.

Plan—Use posters, maps, calendar of prayer, Royal Service or whatever is available to make an attractive presentation of the real work of W. M. U. Try to find a way through personal service to put to work the missionary interest and inspiration aroused by the other chief aims of W. M. U.

Fourth Meeting—Unit IV

Purpose—To show to the women the great possibilities offered to them as leaders of our Young People's Auxiliaries.

Plan—Collect the manuals, colors, pins, mission study hand work and notebooks and any other material that your organizations have worked up or could take advantage of from our W. M. U. Headquarters. This would be a good

time to use the young people to give their own aims, standards, forward steps, etc. As a definite result of the class, urge a new organization or some forward work for your young people.

Fifth Meeting—Unit V

Purpose—"To show that members of the Union are laborers together with God in bringing the world to a knowledge of His Son as Savior through institutions and the expansion of work on foreign fields."

Plan—Present the W. M. U. Training School, the Margaret Fund and W. M. U. organizations on Mission fields as three assignments, using pictures, current clippings and any material to carry interest.

Don't forget your Pioneer Class. If you haven't already had a mission study class for those women who have never been in a class plan now to do it during the summer by having a picnic, garden party, luncheon or porch party class. This will prove to be one of the most helpful and interesting mission study classes of the year. As a text I should like to suggest the new book on prayer by Hallesby. This is a presentation of a few simple rules of prayer that will be helpful to all of us who falter and wonder in our prayer life at times. It is a good inspirational book and not too heavy for the hot days. I hope every society will report a Pioneer Class sometimes during 1938.

Mrs. J. H. Nutt,

State Chairman Mission Study.

YOUNG PEOPLE'S COLUMN

The third annual Royal Ambassador Camp has just closed. It was most gratifying to those in charge of it. The attendance was beyond expectation, with 210 present for the entire time and some twenty others coming for one day or more. Rev. Glenn Eric Wiley, pastor of First Baptist Church, Grenada, was the camp pastor. The evangelistic services were most gratifying—however the splendid personal work of the counselors helped to make possible the winning of fifty-four unsaved boys in camp. The mission study classes were most fortunate this year in having Dr. J. F. Plainfield, missionary to the Italians, and Rev. John Allen Moore, newly appointed missionary to Roumania, as the teachers. The influence of these two consecrated men will tell for good and God, through the years ahead. On the special "Golden Jubilee Day" the camp had the privilege of having our state W. M. U. president and executive secretary present. Another visiting speaker was Feon Hugh Hastings a Christian Chinese gentleman.

The recreational program was of the highest type and ably directed by Joel Hitt of Mississippi College. We are indebted to the following splendid Mississippi College men for serving as counselors and helpers:

Bill Huff, director; Charles Lewis, registrar; Cliff Landrum, Ben Seitz, C. F. Barnes, Harold Basden, Hugh Boyd, Mack Bradley, Nolan Brister, Ed Bryan, James Foster, Farno Green, Leonard Holloway, James High, J. T. McRae, Hilton Carlisle, Buddy Nelson, Ernest Seitz, Owen Williams, Arness Williams, Herbert Sumrall, Roe Wilson.

The list of those attending is given below:

Aberdeen—Arthur Hudson White.

Ackerman—one representative.

Baptist Orphanage—Carl Mahon, James Toler, Howard McGarity, Marion Lee, Robert Fuller, Billy Kitchens, Kenneth Crawford, R. L. Mahon, Clayton Crawford, Eddy Ferguson, Bernard Baber, George Pevey, Wiley Burch, Nolan Torrence, Willie Simmons, Harold Burch, Alton

Blackwell, John Suber, Clayton Boyd, Robert Acuff.

Bruce—Bernard Hill, Billy Franz, John Lyles, Leon Burgess.

Calhoun City—George Lacey Van Landingham.

Charleston—Frank Broyer, Pat Lunddy.

Clinton—Fred Spencer, Jr.

Columbus—Ross Goddard, Bobby Payne, Tommy Turner, Allen Puckett, Thomas McClannahan, Paul Jacob.

Derma—Fred Walker, Leon Hannaford, Billy Mabry, Jessie Christman.

Drew—Guy Williams, Cecil Coleman, James Ellison Lott, Walton Stigler, Jim Sealey, Thomas Wafford.

Durant—Bob Stevens, Bruce Baine, Jimmy Long, David Flemming, Bobby Irby.

Forest—Junior Massey, Billy Bassey, Robert Anderson, Sidney Lane, Jimmie Lackey, Charles Farmer, Mrs. W. C. Anderson.

Greenville—Lee Miers, Dan Beals, William Ferrell, Bill O'Brien, Pat O'Brien, Mrs. W. L. Miers.

Greenwood—James Knight, James Cox, Jess Pinkston, Frank Slaughter, Claude Smith.

Grenada—John Edgar Griffin, James Harris.

Indianola—McNeal Allen, Burke Murphy.

Jackson—Hugh Warren, Wilson James, Eugene Harlan, Shelby Barnes, Dick Barnes, Harry Shields, Zack Taylor, Kirk Taylor, Irby Thurman, Lyle Rode, James Foster, Ed Harlan, James Emmett, Claude Foster, Billy Hardy, Robert Stone, Jeff Moore, Morris Gunter, Dick Moore, Goodman Gunter.

Kosciusko—William Roby, George Graham, James Roby, G. C. Gordon, Elmo H. Brazeal, Bobby Henry, Joe Jennings, Walter DeLoach, Chas. Carter, Sammy Jennings, John Jennings, Mrs. Wiley DeLoach.

Lexington—Jimmy Chastain.

Laurel—Walter Mack Smith, Fred Thompson, James Pardue, Leonard Melvin, Evan Biggs, Billy Walker, Ernest Hoffman, Jerry Botelet, Therrell Boler, Horace Moss.

Lumberton—Gene Williams.

Lake—Joseph Loper, Paul McMullan.

Memphis, Tenn.—Jack Brimm.

Morgan City—John Olander, Jack Williams.

Meridian—Jimmie Covert, Thomas Snowden, Felton Etheridge, Lewis Curtis, Jean Crawford, Miss Nannie David.

Okolona—Horace McMann, C. A. Lyles, Jr., Robert Patterson, James Legion.

Pace—John Pace, Harry Wade, Jr.

Pocahontas—Bobby Burgess.

Pelahatchie—Jack Glaze, Walter B. Johnson.

Raleigh—Barton Huff, Ernest Craft, Bobby Shivers, Tray Denelin.

Ripley—Thurmond Horton, Carl Lee Nance, Tom Braddock.

Sidon—Judson DeFore.

Sunflower—Roy Fox, Allen Fox, Joe Mathews, Quant Harris, Jr., Jack Griffith, George Stillions, John Mathews.

Tupelo—Mrs. H. R. Holcomb, Ralph Parish, James Wood, J. R. Pegues, Leon Riley.

Vardaman—J. Hugh Spratlin, Finley Evans.

Wiggins—Junior Lee, Oscar Bond.

Yazoo City—Riley Koonce, Mrs. R. J. Koonce, Billy Davis, C. D. Williams, Charlie Williams, H. G. Fulton, Tom Ramsey, David Canola, John Travina, Billy Byrd, Jack Manning, Toney Ramsey, John Ramsey, Sonny Lammons, Henry Bridgeforth, Fred Rand.

The increase in number of Catholics in the United States last year, including Alaska and Hawaii was 492,326.

The Baptist Record

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CALVARY BAPTIST CHURCH, VICKSBURG

By Eva W. Davis

Calvary Baptist Church is located
on Highway No. 3, six miles from
town.

In the early fall of 1935 Mrs.
Alma Goen visited her relatives in
the community and began a cam-
paign of visiting and enlistment
work to start a Sunday school. She
obtained permission to have an open
air revival on the lawn of her niece,
Mrs. Dan Emerick. Contacting Rev.
J. L. Boyd of the Bowmar Avenue
Church, Mr. Boyd consented to come
out and preach. This meeting last-
ed one week and the preacher was
absent several evenings but Mrs.
Goen, not to be discouraged, took
her Bible in hand and turned it
into a prayer service each time.

Without an instrument to lead
them, voices wafted heavenward. At
the close of the week seven pre-
sented themselves for church mem-
bership in the Bowmar Avenue
Church. The following Sunday a
group of interested people gathered
in the old store building to start a
Sunday school organization sans
seats, sans equipment, sans every-
thing ordinarily considered vital, ex-
cept the will that God gave them
to work with. Many times a rain
would come up during the service
and it looked more dry outside than
in, where it literally poured, but
always there was a dry spot which
worshippers could occupy. Early it
was decided that leadership would
be necessary and a student pastor,
E. R. Pinson from Mississippi Col-
lege, undertook the work, coming
each Sunday for the mere payment
of his bus fare to and from Clinton.
For a year he came regularly and
after Sunday school taught the
young people in Bible study. This
proved later the nucleus for a Bap-
tist Training Union.

After the church organization was
perfected Mr. Pinson was called as
pastor with regular services on first
and third Sundays. Often he came
for week ends and visited among
the members and with his wife and
four children has been a decided
stimulus in the work. But before
any church was begun the State
Mission Board sent its evangelist,

brother Bryan Simmons, to conduct
another revival in the community.
Numbers joined the church during
this meeting and were baptized in
the Bowmar Avenue church. Fol-
lowing this the pastor carried out
his program of church organiza-
tion preceded by a religious census.
It was found that more than one
hundred and fifty people were either
Baptist or inclined that way and
since this was the case it was
thought best that the church have
some definite plan if it were to be
an effective organization.

On July 12, 1936, the pastor, E.
R. Pinson, arranged for an organi-
zation program. After a worship
period of song and prayer Dr. M. O.
Patterson delivered the address on
the subject of "The New Testament
Church." Others who assisted were
Rev. J. L. Boyd, Rev. Wallace R.
Rogers and Song Leader Jesse L.
Boyd, Jr. After the reading of Ar-
ticles of Faith and the Church Coven-
ant, forty members were taken
into the organization. These were
from Bowmar Avenue, First Bap-
tist Church, Drew, Miss., Newton,
Miss., Antioch Baptist Church,
Forest, Miss.

Winter was approaching necessi-
tating that meetings be held in
various homes of the congregation.
Oftentimes the crowds were small,
there was seldom sufficient seating
room, but never once was an en-
tire service abandoned. Funds were
raised with which to buy a lot and
then began the search for an ap-
propriate site culminating, after
several months, in the plan to de-
molish the old store building and
use the material salvaged for the
church on a lot across the highway.
No funds were available for archi-
tect's drawings but God always has
a plan when we let Him lead us
and A. Sherwood Davis, who had
had some mechanical training, drew
the plans in such a way that every
inch of available material could be
employed in the new building—thus
eliminating a huge building cost.
Regular work days were set aside
when men, women and children pull-
ed nails, sorted lumber and clean-
ed brick, and on February 7, 1937,
the church was ready for occupan-
cy. With \$100 donated by the State
Mission Board and small local do-
nations from friends it has been a
pay-as-you-go proposition. Last
year the first revival in the new
building was conducted by Rev. J.
M. Cook, of the Bowmar Avenue
Church, and this year, on June 19th,
another revival begins with dinner
on the ground and Rev. Wallace R.
Rogers as evangelist.

There have been three Sunday
school superintendents, Dan Emer-
ick, C. A. Hill and A. Sherwood
Davis, all three of whom are dea-
cons of the church. There have been
two B. Y. P. U. directors, Mrs.
Eva W. Davis and T. E. Briscoe,
and one assistant director, Mr. Em-
erick, since the beginning. The
building has four well-lighted class
rooms and classes for beginners,
juniors, intermediates, young peo-
ple and adults with a B. T. U. story
hour for small children. There is a
corps of faithful teachers and of-
ficers that appreciate their privi-
lege of service.

Mrs. Goen is a devout member

of the First Baptist Church, of
Dallas, Texas, where the beloved Dr.
George W. Truett serves as pastor,
and she has been a member of the
T. E. L. Sunday school class of
this same church for the past 20
years. Failing in health and almost
blind, Mrs. Goen still is indefatiga-
ble in the Lord's work and counts
nothing more worth while than to
be always in her place of service.
Though she was not here to lay a
single stone for the church build-
ing, she, nevertheless, conceived
the idea and gave impetus to the
founding of the little church, called
Calvary on the highway, that is so
gallantly carried on by its present
leaders. The present membership is
sixty-three. Oftimes the Sunday
school and B. Y. P. U. attendance
equals the church membership.

—BR—

MAYOR ORDERS BOOZE JOINTS CLOSED!

—O—

(Note—Each week a special page
is printed for Indianola. This page
goes only to Indianola. Below we
give one of the articles from that
page that all readers may see what
a brave pastor can accomplish. The
article was written by the pastor
of the Indianola Baptist Church,
Rev. W. Clyde Hankins.)

Last week we promised you an
article of interest to all of Indianola
and surrounding territory and here
it is. We had already heard rumors
that someone had ordered the liquor
dealers of our town to close up but
we were not positive, at that time,
that our information was authentic.
Since the last issue of our paper
was printed we had the privilege of
hearing the mayor, our own Gordon
Lyon, say that he had ordered the
Indianola "grog shops" closed. We
asked him if he had sent them word
to close and he replied that he had
told them personally that they would
have to quit doing business in this
town. Brethren, since I arrived in
Indianola, I have wondered why in
the world the decent people of a
town like ours would permit such
business to be carried on. I made
inquiry and there were vague in-
sinuations that the officers were re-
ceiving "rake offs" and that no
prosecution could succeed so long
as the authorities took the position
they were taking then. Now that
our mayor has taken this stand, is
it not up to us to back him to the
limit? If we, the citizens of In-
dianola, want booze driven out of
our town, we can see that it goes.
If any of the above rumors are true,
we can see to it that certain changes
are brought about. The liquor in-
terests may smile at such assertions
but it has been done and it can be
done again. We asked Mayor Lyon
ifs place (mentioning the
name of the "leading" liquor dealer
in Indianola . . . yes, we have seen
him pass liquor over his counter to
a customer, and have also seen men
drinking the rotten stuff in his
place of business) was ordered closed.
The mayor answered "I started
with him the first thing . . . I be-
lieve in beginning with the biggest
in the game." Now, we are for a
program like that and if our offi-
cers will do the right thing, cer-
tainly all of us ought to give them
any assistance possible in keeping

our town clean. If Baptists and
other people who call themselves
Christians would quit buying and
drinking beer and liquor, the liquor
stores would die a natural death.
I know that many of our people
were sad when the "Red Onion"
burned a little while ago . . . but,
I see that the hell-hole has been
moved over to an adjacent house so
many are made happy again. Yes, I
know what I am talking about . . .
you know, I have to pass the above
mentioned red light inn from four
to eight times each week and I can-
not help observing some things . . .
such as the presence of members
of churches who have wives and
families . . . O, they never have
time for church but their names are
on the church roll . . . strange how
things done in the dark are brought
to the light, isn't it????

We haven't noticed anything about
the closing of the liquor joints in
the weekly newspapers of Indianola
. . . Perhaps we overlooked the
write-up, or perhaps it was in-
tentionally omitted . . . we're just
guessing, you know. At any rate,
if you favor a clean up of our town,
why don't you tell the mayor and
the other officers of our town just
where you stand, and give them en-
couragement in the move they are
now making and the stand they
have taken?

—BR—

HOLLY SPRINGS

—O—

The Baptist Sunday school of
Holly Springs church reported the
largest Sunday school attendance in
several years on June 5th. Prayer
meeting is keeping up a splendid
attendance also. Mr. C. D. Collins,
the Sunday school superintendent,
has plans underway for a daily va-
cation Bible school the first and
second weeks of July, with Miss
Hester Seale as principal.

The State and Southwide work-
ers will hold a Sunday school clinic
here in September and the revival
meeting comes shortly after.

On Tuesday and Wednesday, June
14th and 15th, the Junior G. A.
district camp comes here to M. S.
College under the leadership of Miss
Vera Ebeling of Como. Miss Mar-
garet Jung, a Chinese graduate of
the training school, will be one of
the faculty.

Every phase of the church work
is progressing most satisfactorily.

—Church Reporter.

—BR—

Wee Dorothy saw a rooster flop
his wings and crow. "Funny old
bird," she remarked, "he spans him-
self, and then cries about it."—Ex.

Mothers Recommend Cardui

Certain functional pains with
which many women are afflicted
are known to have been relieved—
in a harmless manner—by the medi-
cine, CARDUI. Mothers have rec-
ommended it to their growing-up
daughters for over fifty years.

Besides easing certain pains, Car-
dui aids in building up the whole
system by helping women to get
more strength from their food.
Thousands of women testify Cardui
has benefited them. Of course, if
it does not benefit you, consult a
physician.

Cardui, for women, is sold by
druggists. (Pronounced "Card-u-i.")

Sunday School Lesson

Prepared by
By Hight C. Moore

June 26, 1938

By Hight C. Moore, D.D.

SHARING SERVICE WITH THE LIVING CHRIST

Mark 16:1-8, 14-16, 19, 20

Notes Analytical and Expository

1. **Christ Lives.** The resurrection of Jesus was proven first by the empty sepulcher. It is interesting and significant of woman's devotion to the cause of Christ that several pious women figured in the thrilling scenes connected with his death and resurrection. They were last at the cross and they were first to reach the empty sepulcher. During their visit they passed through five stages of experience. The first was sorrow. With sad hearts they had turned away from the tomb on Friday afternoon. The sabbath was the most tearful they had ever known. Yet where else can they go but back again to the city of the dead, there to let their hearts bleed in unrestrained anguish. Besides, the preparation of the body for burial was hasty and incomplete. With their own hands they must make the last touches of affection for him who was gone. So they brought spices as the dawn-streaks appeared on the horizon Sunday morning. The second stage was perplexity. Perhaps some of them came to the tomb the evening before, saw the guard stationed and the tomb sealed, and then returned. What was their amazement now to find the guard gone, the seal broken, the stone rolled away, the sepulcher emptied of its dead. There could be no mistake as to the place, for they had marked it well. With holy boldness they went into the sepulcher. But he whom they sought was not there. The third stage was fright. It was a solemn and awful scene. The grave clothes were lying in place. The devoted women were crowding into the narrow vault in the dim twilight of the morning and there was the white-robed angel sitting within the sepulcher. No wonder they were afrighted. But their fright was temporary and made way for the happier feeling to follow. The fourth stage was remembrance. In reassuring tone the women were reminded that what they now witnessed was in fulfillment of the repeated prophecies of their Lord. Those solemn words called out of the past by angelic tongue, flashed like a sunbeam into their darkness. Then their faith laid aside its crepe, brushed off the tears and took hold upon a risen, living Lord. The last stage was proclamation. Such news could not be kept nor such a faith concealed. The disciples and the world must know what had become of the Crucified. So the first advocates of the resurrection were held in the highest esteem among the disciples for their ardent piety and absolute integrity. Better ministers and sweeter gospel the world had not heard before.

2. **Christ Commands.** The task

assigned the disciples was the evangelization of the world. (1) He appeared to them. He was their friend and teacher, their leader and Lord. Now he has risen from the dead and a great change had come over him. Yet he was among them and he was clothed with more authority and power than ever. (2) He upbraided them. Some of them doubted the report of his resurrection. Those who declared that he had risen from the dead were being discredited. Even among the Apostles there was hardness of heart. They must have faith in him before they could be efficient workers for him. (3) He located them. He assigned them the field they were to occupy. Hitherto they had lived in Canaan, but now they were limited only by creation. They were residents of the Roman empire, but now their horizon widened out through all the world. (4) He commissioned them. Their first and foremost and fundamental work was to preach whether in a single sentence or a great sermon, whether to an individual or to a multitude, whether at home or abroad. They were to preach the gospel which is the best news earth ever heard or can hear. They were so to preach the gospel that men would believe on the Lord Jesus Christ and be baptized into the fellowship of his churches. Even so, there would be some left on the outer fringes who would disbelieve and on that account be condemned. (5) He empowered them. Their faith was the channel of his power. Through this channel the divine power would operate effectually so that they could be successful in their onslaught upon the world of evil spirits, in their proclamation and promotion of his cause even with new tongues, in their protection from serpents and poison, and in their ability to heal the sick.

3. **Christ Reigns.** On Ascension Day Jesus made his last appearance to the Apostles in Jerusalem and on the Mount of Olives. Three things are told us about the Lord: He gave his last instructions to His disciples unfolding his program for the winning of the world and promised them through the coming of the Holy Spirit the requisite power for the carrying out of his commission to the end of the age; then he was received up into heaven, overcoming the force of gravitation, entering into the waiting cloud and rejoining the heavenly host; and finally he sat down upon his mediatorial throne which he occupies today and will occupy until all things are under his feet. There are also three things told us about his disciples: They went forth from the mountain-top, ceasing their gaze heavenward and preparing themselves for their tasks on earth; they went everywhere preaching Jesus of Nazareth as the world's Saviour and Lord; and their ministry was authenticated and attended by works of power and deeds of mercy.

The Lesson of the Lesson

Serve with the Living Christ

(1) **Jesus Died.** The actual death of Jesus is asserted in the Gospels. His suffering was sufficient to produce it. The spear-thrust demonstrated it.

(2) **Jesus Buried.** Two members of the Sanhedrin provided for and officiated at the burial. Faithful women attended and marked the hallowed spot.

(3) **Jesus Guarded.** The detachment of Roman soldiers was stationed before the sealed sepulcher which, to their certain knowledge, contained the body of Jesus and no other.

(4) **Jesus Risen.** Very early on Sunday morning came the awful earthquake, the mighty angel, and the glorious resurrection—the best attested fact in all history.

(5) **Jesus Absent.** How the hearts of those godly women ached that morning when they found not the dead body of the Master! But the absent Jesus was nearer than they thought!

(6) **Jesus Accounted for.** Angel voices told the glad news of the risen Christ. He was not dead. His body had not been stolen. He would meet his disciples in Galilee.

(7) **Jesus Seen.** The empty tomb was good evidence of the resurrection. But the ten or twelve appearances of Jesus were even more convincing.

(8) **Jesus Proclaimed.** The good woman who first saw the risen Christ was authorized to spread the good news of the resurrection. Better gospel the world had never heard.

(9) **Jesus Doubted.** The resurrection seemed too good to be true to the primitive disciples. They wanted to believe it, but doubt overcame their faith for a time.

(10) **Jesus Living.** There is no reasonable doubt about it—Jesus is

living at this moment and will live forevermore!

—BR—

The Richburg Baptist Church is getting along fine with the building program. Tuesday, June 7, and Friday, June 10, members and friends met again to work on the building. At eleven o'clock Tuesday we stopped for a service. Pastor Q. C. Barrett preached. At noon each day everyone enjoyed a delicious dinner prepared by the good ladies. We are expecting to hold our revival in the church beginning the third Sunday in August.—Jos. W. Oliver.

—BR—

"There goes a man who thinks in terms of millions."

"That shabby chap? He doesn't look like a great financier."

"He isn't; he's a bacteriologist."—Ex.



GRANDMOTHER
used it!



MOTHER
uses it!



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wouldn't be
WITHOUT IT!

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or Pleasure
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Sunday School Dept.

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS RUBY TAYLOR, Elementary Secy.

Assembly Call

The time for the Mississippi Baptist Assembly, Woman's College, Hattiesburg, July 3-8, is almost here. We have arranged a program that will provide splendid features for all who attend.

Plan to take your vacation that week and combine all the good things the Assembly affords into one great week for spiritual uplift, mental stimulation, and physical rest. The rates are so reasonable that one can live as cheaply at the assembly as at home, to say nothing of all the "extras" that will be in during the week.

Dr. Grey, Dr. Denham, Mrs. Euk, Miss Mallory, Miss Frost, Miss Byrd, together with the regular workers from the State Sunday School, Training Union, and W. M. departments, and pastors and women who will be used on the program, will insure a program not often available.

Let's take advantage of this right our state, and make plans now to attend.

Never have there been so many vacation Bible schools in progress planned for as are now. All the state reports and information are coming in of schools in city, town, village, and rural churches. How happy this makes hundreds of boys and girls who rejoice when the time comes.

It's not too late yet, if you have planned one. Do it, for their sake—these boys and girls who need the best for them.

Intermediate Ridgecrest Conferences

Under the subject, "How To Teach Intermediates" and "How To Make The Weekly Officers' and Teachers' Meeting a Contributing Factor," Dr. G. S. Dobbins will answer questions pertaining to Intermediate work in these conferences during Sunday School Week at Ridgecrest, July 17-22.

Also, Drs. T. L. Holcomb and L. Grice will speak, and the approved State Workers will aid in the conferences.

Philadelphia Has Another Standard Department

The Primary department of Philadelphia Baptist Church has the distinction of being the first and only primary department in Mississippi having attained the Standard award for this year. Mrs. T. K. Walton, a very efficient and capable leader has been superintendent of the department for the past two years, with Mrs. L. I. Parks, associate.

Other officers and teachers are Mrs. L. D. Payne, pianist and secretary; Miss Earline Blocker, Miss Claudine Ward, Miss Maurine Young, Mrs. Virgie Phillips, Mrs. Will Stokes, and Mrs. L. I. Parks, teachers.

The work of this department is presented in the most unique way.



PASTOR D. H. BARNHILL, Pelahatchie

Despite the fact that we lost several influential members, our church finances have held up in a splendid way.

I do not believe that anything has helped the general spirit of our church more than the sending of the Record into the homes of the people. It is very gratifying as I visit among the people to hear them comment on topics discussed in our Baptist Record. From time to time I call special attention to some article and ask questions and try in every way to encourage my people not only to read the Record, but to pray for the departments of work discussed.

My people are being informed and they are growing!!

The devotionals are very inspirational and most interesting.

Mrs. Walton has spent a great deal of time in developing a continued idea for devotionals, stressing some character trait based on Jesus' life. With this in view, and to keep interest and enthusiasm among the pupils—she has a ladder which they are building and as each trait is learned, a step is put into the ladder. Along with this they have some competition as they climb the steps for "Jack and Nell" (a picture of a boy and girl) who have never gone to Sunday school before makes the journey along with them, thus creating much interest.

PERSIMMON HILL CHURCH REVIVED

It was the writer's great and happy privilege to go the Persimmon Hill Baptist Church, situated down in Harrison County, and preach the fourth Sunday in March of this year. The church called me for two Sunday afternoon services each month. We arranged to begin a revival meeting the fourth Sunday in May. We secured Prof. Ross Marshall of Poplarville Junior College to conduct the music. The meeting began the fourth Sunday in May and ran through Tuesday night following the fifth Sunday. It re-

"The proof of the pudding is in—"

The first of July marks the close of my second year as pastor of the Pelahatchie Baptist Church. There is a very marked progress in every department of the church work. We had our third daily vacation Bible school two weeks in May with an enrollment of 102.

In April we had a splendid B. Y. P. U. study course with 58 enrolled. The W. M. U. is showing progress in that we have six auxiliaries. Five boys and girls have already signed up to attend summer camps. The Y. W. A. girls had a study course in May. Our Sunday school study course begins next Sunday with E. C. Williams in charge.

sulted in one of the most glorious victories for the Lord that I have ever experienced. The church had not had a service in more than two years. The little one room building was in bad repair and altogether inadequate to take care of the crowds during the meeting and to meet the present needs of church services. We had 35 additions to the church—17 by profession of faith and 18 by

letter. We decided to build a new church house, and last Sunday afternoon the committee had secured \$175.00 in cash and pledges with which to start the building. A very unusual thing occurred in that at least one-fourth of our crowd during the meeting were Catholics, and six of the new converts were Catholics and from Catholic homes. The building committee will meet next Friday to stake off the ground for the building site. Brother Earnest Ladner, previously a Catholic, but who was baptized at the close of the meeting, gave us a beautiful two acre lot just off the highway for the building site. At the beginning of the meeting the little church had only thirty members that we could find or account for but now we have sixty-five, and the Spirit of the Lord is moving them to united action.

"The Lord hath done great and wonderful things for us whereof we are glad."

D. W. Nix, Pastor

Mrs.: "The garageman sent that second-hand car you ordered and I tried it out."

Mr.: "How many people does it carry comfortably?"

Mrs.: "None."—Ex.

Life Guard: "How much can you carry?"

Applicant: "Two hundred pounds."

Life Guard: "Suppose there was a woman out in the water drowning and she weighed four hundred pounds. How could you save her?"

Applicant: "I'd make two trips."—Ex.

Vacuum Packed



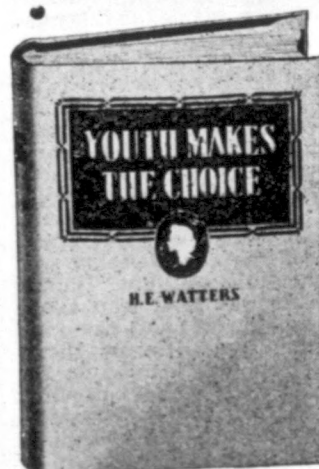
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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

My dear children:

Can you believe that there is anyone in this country of ours, of which we are so proud, who has never heard of God? I do not mean folk who have not memorized parts of or verses from the Bible, or folk who do not own a Bible, or perhaps Chinese or Japanese who have just entered our country, but I mean native born Americans who have never even heard of God. Mrs. Aaron Hancock, one of our missionaries in Oklahoma, told of one little girl like that, and I'm sure there were more where she lived. She said that in one of the counties in that state that a man committed a terrible crime and was tried and sentenced. Just before he was to be punished his little girl came to see him. She lived away back in the hills and everything and everybody in the town were new to her. Some of the good women of the town were kind to her and took charge of her. They talked to her about God and His love and His Son who came to this world. She was very interested and impressed and just before she went back home she asked one of her new made friends "Why can't that man God come to our hills?" When we have a part in the mission work that our church does we are helping to send God to her hills.

We have letters from several of our friends this week. Marcella Russum gives an excellent account of what she has been doing. Johnnie and Bettie Lipsey tell us what they are about to do, and Mrs. McCall reports what others have been doing for him. And they all enclose substantial help toward our causes in which we are interested. We are exceedingly grateful.

I am planning to be in Clinton, Miss., for the summer, so until I tell you otherwise, I am asking you to address your letters to me there.

I think I shall close this letter as so many of those you receive and write are closed—with a "Write soon."

With love,
Mrs. Frances Steele.

BIBLE STUDY

Proverbs 26:27 Whoso diggeth a pit shall fall therein. And he that rolleth a stone, it shall return unto him.

When the Jews were in captivity in Persia, Esther, the beautiful Jewish maiden was chosen by King Ahasuerus to be his wife and the queen of Persia. Now Esther had been carefully reared by Mordecai, her uncle, who had cared for her after the death of her parents. Mordecai was a devout Jew and was a porter at the palace gate. Ahasuerus knew nothing of Esther's nationality or of the relationship between her and Mordecai. Haman was one of the princes of Persia and had been promoted by the king to the place of prime minister. Because of his position, everybody bowed down before Haman as he passed; that is, everybody did but Mordecai, whose religion forbade him to make such obeisance before anyone but Jehovah God. Mordecai's refusal to do Haman this honor made him so angry that he resolved to punish Mordecai and the whole Jewish nation to which he belonged. Therefore, he went to King Ahasuerus and falsely accused the Jews of not being loyal to the king or to the government and he asked permission to have all the Jews killed, promising to pay a large sum into the royal treasury. The king consented and a day was set for all the Jews, men, women, and children to be destroyed, and the word was published throughout the kingdom.

When Mordecai and the other

Jews heard this, they were in deep distress, and wept and fasted and wailed. Mordecai sent word to Esther that she must appeal to the king to save her people. After three days of fasting with her maidens, Esther, knowing that she was taking her own life into her hands, entered into the presence of the king. Happily she found favor in his sight, for he extended the scepter to her and bade her present her petition. She invited the king and Haman to attend a banquet which she had prepared. At the banquet the king again invited her to present her request. Then she asked that he and Haman attend a banquet which she should prepare the next day. Haman went proudly away from the queen's banquet, but when he passed the palace gate where Mordecai was, all his joy left him because Mordecai did not honor him. He told his wife and friends that Mordecai's behavior made even the favor that the queen showed him seem as nothing. They gave this advice, "Let a gallows seventy-five feet high be built and tomorrow speak to the king that Mordecai be hanged on it. Then go merrily into the feast." The idea pleased Haman and he caused the gallows seventy-five feet high to be built.

That night the king was unable to sleep. He asked that the records of the kingdom be brought to him. There he found the account of how Mordecai had saved his life by exposing a plot to kill him. When he discovered that Mordecai had never been rewarded, he began to plan how to might do so. The next day he asked Haman "What shall I do for one whom the king delights to honor?" Haman thought surely that the king must be planning to honor him, so he answered "Let him be dressed in royal apparel with a crown on his head and let him be mounted on the king's horse and let him be led through the city by a noble prince who shall proclaim 'Thus shall it be done to the man whom the king delighteth to honor.'" Then the king gave orders that thus should they honor Mordecai. Haman was required to clothe Haman, his enemy, in the king's apparel, place him on the king's horse and lead the procession through the streets of the city shouting "Thus shall it be done unto the man whom the king delighteth to honor." When Haman was reporting his humiliation to his wife and friends, a messenger came to summon him to the banquet which the queen had prepared. After the king and Haman had eaten and drunk at the queen's banquet, the king again said "Present your request, O queen, and it shall be granted you."

Then Esther pled for her life and the life of her people and begged that he save them from destruction that had been planned. The king asked "Who is he and where is he that dared do such a thing?" and Esther pointing to Haman replied "The enemy is this wicked Haman." Haman was desperately frightened and pled for mercy from the queen. The king was so angry with Haman that the servants covered his face. Then one of the chamberlains said "Behold the gallows that Haman built to hang Mordecai who spoke good for the king!" And the king commanded "Hang Haman thereon." So Haman was hanged on the high gallows that he had prepared for Mordecai.

Ahasuerus took the ring which he had given to Haman and put it on Mordecai's finger and Esther set Mordecai over the house of Haman. Mordecai was dressed in royal apparel of blue and white with a gold crown on his head and a garment of fine linen and purple. The king reversed the plans devised by Haman and sent messengers throughout

the kingdom on swift horses with the proclamation that on the day that the Jews were to have been utterly destroyed that they should rise and defend themselves. They should band together and kill and destroy all who should seek to harm them. Then was there gladness and joy and honor among the Jews.

Pulaski, Miss.,
June 11, 1938.

Dear Mrs. Steele:

I am sending one dollar: fifty cents for the Orphanage and fifty cents for the Mrs. Julia T. Lipsey memorial. I have been in the field 'most all the week hoeing and I have tufted a bed spread. June the fifth I went to my great aunt Victory's birthday dinner.

Lovingly,
Marcella Russum

Well, Marcella, you are certainly one smart little girl. On the wall in my room is a calendar with a picture of a man plowing, and under the picture are these words, "Who tills the soil, feeds the world." You've been doing your part toward feeding the world, for you have been tilling the soil. You must be helping to keep it warm too since you've been working on a bed spread. You lead a busy, happy life, I'm inclined to believe. Thank you for your contribution to the Orphanage and the memorial.—F. L. S.

Brookhaven, Miss.,
June 14, 1938.

Dear Auntie Sister:

We spent the night with Pa last night and are going to Shaw today. Johnnie and I are going to spend a while with Aunt Marjorie and Uncle Jimmie in Memphis.

We are sending a little money to be used for Ma's memorial.

Love you good,

Johnnie and Bettie Lipsey.

I know you are going to have a fine time, Johnnie and Bettie, visiting in Memphis with that aunt and uncle and those small girls and boy cousins. Next to brothers and sisters I like cousins, don't you? Thank you for your generous gift to the memorial. This will help a great deal.—F. L. S.

Dear loved ones of the Circle:

I think I have not told you of the sweet remembrances I had for Easter and Mother's Day. First there was a lovely telegram from my grandson in Memphis, Tenn. He is such a good Christian boy, and it was a great pleasure to have a heart-to-heart talk with him on my visit to Mississippi last year. Then I had fruits and flowers in abundance. My room was a bower of loveliness. What a joy to have so many dear friends and loved ones who care and who show their love and interest in so many sweet ways. I try not to be impatient, but to have a smile and pleasant word for everyone, though sometimes it is really an effort.

Even now I can be up in the wheel chair only an hour or so, but I can almost bear my weight on my feet, so am hopeful.

I hope Miss Leta Mae's father is better and spared of much suffering. I was happy to be remembered by "Friend," Fannie Mae, and others.

The notes on the Convention were a source of great pleasure, especially those of our own women's work.

Very devotedly,

Mrs. McCall.

Mrs. McCall, I'm sure your friends over the state are glad to hear of your progress. We thank you for the dollar you send, and since you leave it to our judgment where it shall go, we are adding it to our B. B. I. scholarship fund which just at present needs funds. I hope this meets with your approval. I know you richly deserve all the love which was shown you on Mother's Day and every other day.—F. L. S.

—BR—

Old Lady: "I wouldn't cry like that, my little man."

Boy: "Cry as you please, m'am; this is my way."—Ex.

CLARENCE C. BROWN

Whereas, that in the very strange providences of God, our beloved brother, Clarence C. Brown, was called to his heavenly reward the morning of May 31, 1938, the comparatively early age of therefore be it resolved:

First, that we bow submissively to the will of God in his seeming untimely death, believing the Holy Writ which says "All things work together for good to them that love God."

Second, that in his death the church and the whole city has sustained a great loss. He was a wise counselor and safe advisor in many things in which his advice was sought. He was in his younger days for a long time secretary of the Baptist Sunday school, and at death was one of the trustees of the Baptist church, and a dear friend as well. Brother Brown was a conservative and modest man; he little or nothing to say unless called upon. He never complained of his burdens, or state of health. He never told anybody he was sick, just worked on until he went down with a crash almost in a single day. He was stricken February 1st and departed this life May 31, 1938. He was for years the cashier and one of the directors of the First National Bank of our city, positions of great importance and significance.

Third, that we extend to his stricken family our deepest sympathy and tenderest Christian love in this their darkest hour.

Fourth, that a copy of these resolutions be spread upon our records, a copy sent to the family, and copies furnished to our local city paper, The Aberdeen Examiner, and to the denominational paper, with the request for publication.

Pastor and deacons of the First Baptist Church, Aberdeen, Miss.

W. G. Peugh

W. E. Eikner

H. B. Sanders

Committee

Dr. J. M. Walker,

Pastor

—BR—

S. S. ATTENDANCE JUNE 1938

Jackson, First Church

Jackson, Calvary Church

Jackson, Parkway Church

Jackson, Griffith Church

Jackson, Davis Church

Jackson, Northside Church

Enterprise Church

Stonewall Church

Clarksdale Church

Newton Church

Taylorville Church

Clinton Church

Vicksburg, First Church

Crystal Springs Church

Enterprise, June 12

B. T. U. ATTENDANCE JUNE 1938

Jackson, Calvary Church

Jackson, Griffith Church

Jackson, Davis Church

Jackson, Northside Church

Crystal Springs Church

Vicksburg, First Church

Clarksdale Church

Newton Church

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AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

The First Five Conventions

Last week we had the first five District Training Union Conventions. They were all well attended and the program was repeated in each place with deep appreciation on the part of all who were present. With few exceptions the ones who attended were loyal to all the services of the meeting and we feel that the emphasis given the work will bear fruit throughout that section of our state. Below are the names of officers elected in each district. Next week we will give the results of this week's conventions.

For District Nine, meeting in Lexington next year, Mr. Grant Myrick of Kosciusko was re-elected president. Mr. W. J. Bilbro of Walnut Grove was elected vice-president. Mrs. J. E. Ward of Yazoo City was re-elected secretary, and Mrs. M. C. McDaniel continues as district leader.

District Three meeting in Carrollton this year meets with the Winona church in 1938. Rev. E. C. Farr of Carrollton was elected to the office of president, Rev. N. G. Hickman of Winona was elected to the office of vice-president, Miss Amy Lee Webb will serve as secretary, and Mr. T. P. Smith of Itta Bena assumes the responsibilities of leader. District Two, meeting in Shelby, went to Hollandale for the 1939 convention. The officers for the new year are: President, Mr. Arthur Street Treadway of Hollandale; Vice-President, Rev. J. B. Flowers of Morehead; Secretary, Mr. W. Coleman, Hollandale, and Mrs. L. T. Greer of Boyle will serve as leader for the district.

District Four, meeting in Senatobia, chose the following to lead them through the new year: President, Rev. Geo. Gay of Marks; Vice-President, Mr. L. R. White of Liberty Hill church, Panola County; Secretary, Mrs. Tom Kyzar of Senatobia, and for leader Miss Bessie Ruth Murry of Sardis.

District Six, meeting in Ingomar this year with plans to meet in Chalhybeate next year chose as officers: Mr. W. G. Powell of Chalhybeate as president, for vice-president, Mr. G. F. Ferrell of Ingomar, Secretary, Mrs. Clarence Smith, Pontotoc; leader, Mrs. W. C. Sanhasky of Holly Springs.

—O—

District Convention Awards

Junior Memory Work contestants who had a perfect record were, Randolph Green, Walnut Grove; Loretta Henry, Kosciusko; Willie Sue Dotson, Sarah Alice Bartlett, Ruleville; Nellie Fae Hanks, Clarksdale; Elizabeth Smith, New Albany; Peggy Rakestraw, Wallerville. Intermediates taking first place in Sword Drill: Mary Jane Rimmer, Kosciusko; Katherine Gossett, Greenville; Ruth Rakestraw, Elizabeth Vick,

Liberty Hill church, Panola County.

Winners in Senior Seeking Contest: Lena Stafford, Itta Bena; Bertrice Gossett, Greenville; Willie Luther McCullar, Liberty Hill in Panola County; Everett McCollum, Endville church in Pontotoc County. The churches taking the honors for having the most miles to their credit were, Walnut Grove 1,680 miles; Webb 512 miles; Indianola 2,668 miles; Marks 1,344; 1,420.

—O—

Report of Monroe County Association B. T. U. Meeting

Quoting from a letter from Dr. J. M. Walker, who during the last few months has rendered such valuable service in his association in promoting the Training work says: "The house was crowded and the best meeting you ever saw. The program was built around the 'Eight Point Record System' and it was simply GREAT. Nearly all the unions in the county were represented. The officers nominated were elected and plans made for a meeting of the executive committee when future plans for the work of the association were to be made." Dr. Walker concludes his letter by saying, "By the grace of God we are going to bring old Monroe County up again to her rightful place in Training Union work." Dr. Walker within the last few months, in the interest of Training Union work, traveled 939 miles, held 16 conferences, interviewed 103 people, gave 14 addresses, organized 17 unions, and through it all proved a great blessing to hundreds of people. It only proves what one person can do when a passion for the work is a possession.

—O—

Value of a Study Course

In considering the value of a study course to a Training Union there are three ways in which it benefits a union.

First, it is instructive. In new B. Y. P. U.'s a study course is essential for the union to acquire the fundamentals and the rules of procedure. It helps the union get the vision of the goal, the aim of the union and the ideals for which it stands. The study course also throws a new light on Baptist doctrines and beliefs. The doctrinal books explain what we believe and give plainly our reasons for the belief. A study course adds to our knowledge and understanding of scriptures. These courses light the way into the Bible.

Second, a study course deepens and enlarges one's faith. If, as Tennyson said, we are a part of all we meet, then we are also a part of all we read. In reading literature provided by a study course, our faith is enlarged and deepened. Too, "As a man thinketh in his heart, so is he," and such literature provides food for thought. In these books we glean experiences which other people have had which we shall only get through reading.

Lastly, a study course adds an interest to a lagging group. When interest fails a sure way of regaining it is through a good study course. While a certificate is a means rather than an end, it adds to the interest of the union to have a goal to reach. Aside from being instructive, deepening and enlarging the faith, and reviving interest, the inspiration one gains from association with other Christians makes a study course of value to each individual member and the union as a whole.

—Miss Bert Lightsey,
Pachuta, Miss.

WALLERVILLE CHURCH DEDICATED

—O—

Dedication services began Friday night, May 27, with a splendid message from Dr. J. S. Riser of Blue Mountain. The following visitors were present for the first service: Dr. I. N. Penick, brother and Mrs. W. C. Agnew and baby of Jackson, Tenn., Miss Bertha Ray, Messrs. Bob Ray and Skinner of Chalhybeate, Miss.

Song services began Saturday morning at 10:30 o'clock and a devotional which urged us to work in harmony with our pastor taken from Heb. 13:7-18 was splendidly led by brother W. C. Agnew. Following this Dr. I. N. Penick, who formerly taught and trained young preachers in Union University, delivered a message from Psalms 139 after which a bountiful lunch was served in the basement of the new church. At 1:30 o'clock all were assembled for another period of worship. After several songs were sung Dr. D. D. Seger of Wilson, Ark., brought a message that stirred our hearts within us. He read the Twenty-third Psalm and commented on John 3:16 and it was "good to be there" and hear this message.

Saturday night brought us a feast of good things with the coming of Dr. and Mrs. W. C. Tyler and a group of girls from Blue Mountain. Also the presence of Dr. J. B. Lawrence lent charm to the meeting.

Mrs. Tyler brought a soul stirring devotional from Dan. 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever"; showing how we might turn many to righteousness by our lives, by our lips and with the Book. The quartets by the Blue Mountain girls preceeding and following the devotional were well rendered and uplifting. This was followed by a splendid message by Dr. W. C. Tyler, using Col. 3:1 as his text. Dr. J. B. Lawrence led the closing prayer.

Sunday morning the church was soon filled to its capacity with people who were eager to hear the many good things in store for them. Visitors came from Blytheville, Ark., for the day, three others having preceded them the day before from that town. We also had visitors from Columbus and other places in Mississippi. Song services followed by an earnest devo-

tional by a former pastor, Rev. W. T. Darling. A special song, "God is Everywhere," was beautifully rendered by little Joan Parnell, after which Dr. J. B. Lawrence, secretary of the Home Mission Board, delivered a heart-searching message from Rom. 12:1-8, using the first verse as his text.

Lunch was again served in the basement to which all did justice, especially to the chicken pies. At 1:30 the crowd was called together by singing "His way with Thee." Brother N. S. Jackson made a splendid talk on prohibition. He was followed by brother A. L. Goodrich who discussed the Cooperative Program, also the every family plan of the Baptist Record in a delightful way which we trust will bear fruit.

Then the time came to which the church had been looking forward since its completion; the dedication to God of the new building which was erected through sacrificial giving and through the capable leadership of a wide awake, consecrated pastor. Dr. J. B. Lawrence preached the dedicatory sermon, reminding us of the origin of the church and just what it should mean to each one of us. The dedication prayer was led by Dr. I. N. Penick.

The series of services which our souls had been feasting upon came to a fitting climax, after an earnest appeal by the pastor, by making an offering for Home Missions which amounted to \$50.67.

—Mrs. L. L. Coleman
New Albany, Miss., R. 1.

—BR—

Rev. E. A. Phillips of Newton, who has not been able to give full time to the ministry for some time because of illness has fully recovered and is anxious to be at work. Brother Phillips is a godly man, a good preacher and pastor, churches in reach of Newton would be blessed by his ministry. He will hold meetings, or pastor churches. I heartily commend him to the brotherhood. If you need a preacher, ask him to visit you.—R. A. Morris.

—BR—

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OLD RELIABLE PALMER'S "SKIN SUCCESS" OINTMENT

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Two and even three generations ago, the grandmothers of our best Southern families were reading about Palmer's "SKIN SUCCESS" OINTMENT in their religious papers, just as you are now reading about it. They knew there was nothing better for skin and scalp irritations, itches, and for surface pimples, blackheads, bumps, and blotches.

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CAPUDINE

PHILADELPHIA, MISS., RT. 3

Greetings from our new field of work composed of Spring Creek and Sardis churches, Neshoba County.

We moved on the field here April 12 and really found a friendly welcome awaiting us. The pastorium had just received a thorough cleaning and the pantry filled with a generous supply of good things to eat.

We are rejoicing in spirit the way the work is beginning here. We have a wonderful spirit of co-operation. All the services of the church are really well attended. The three Sundays that I have been here the Sunday school has gone well over the hundred mark and we have had as many as 95 at B. T. U. On last Sunday the cooperative spirit of the people at Spring Creek was shown when \$22 was raised in an offering for our B. O. B. F. We will take an offering at Sardis next Sunday for the same cause. We took an offering for this cause at Calvary, Greenwood, last Sunday. I was there.

Permit me to say just here that I feel that if all of our pastors would lead all of the churches of the state to make an offering to the B. O. B. F. somewhat according to their ability, sufficient funds would be raised to finance this building program at our Orphans' Home and we would not be faced later with the task of paying a debt there. Pastors, let's do it for the glory of the Lord and the well-being of our orphan children. There are a number of churches in the state that should give at least one thousand dollars to this cause without effecting their budget at all.

May I say now that I sincerely covet the prayers of all as we labor here to the end that the Lord might lead us every step of the way on this work, because we have long since learned that the Master meant exactly what He said when He said, "For without me ye can do nothing."

Our meeting will begin at Spring Creek Wednesday before the second Sunday in July and continue for at least ten days, the pastor doing the preaching. The meeting at Sardis will begin the fifth Sunday in July with Rev. D. A. (Scotchie) McCall doing the preaching. Pray with us for two great meetings.

Before closing this I want to say that my three and one half years at Greenwood were filled with many joys in seeing the Lord do some wonderful things; to Him be all the glory.

My stay in Greenwood was in most part occupied with the task of building an adequate church building in a needy field. Going there in the autumn of 1934 and finding the church worshipping in an old tumble-down mission building, we immediately launched a building program with our assets consisting almost completely of our faith in God's approval of the undertaking. We began to receive gifts here and there climaxed by a gift of \$10,000 from one good woman, thus in three short years what appeared to be the impossible, was accomplished. A beautiful two story brick building was completed with

no debt at all on it. Again I say, "Let the Lord be praised for it."

We had the joy of seeing the Sunday school and preaching attendance more than double and of seeing those who would do real church work increase many fold. Thus the matter of financing the church was lifted off the State Board and the members of the First Baptist Church of the city and was assumed and paid for by the members of Calvary Baptist Church. The pastor's salary was increased from \$50 to \$100 per month and all bills were being met promptly.

As stated above, it was necessary that we give our time to the building and equipping of a house of worship, thus we only received about 50 new members but some of them are the most loyal and capable families in the church.

We are hopeful and praying for a great future for Calvary Church, Greenwood. May the Lord's choice blessings be upon our successor there is our prayer. He will be free to turn his energies and talents in a different direction and may God's man go that way to hold aloft the banners of Jesus Christ is the prayer of our heart.

Fraternally,

Henry L. Byrd.

—BR—
OLIVE BRANCH

The Lord has been good to us here at Olive Branch through the past few months. We haven't done much but "The Lord hath done great things for us whereof we are glad." To the pastor it seems that we are now in condition to move on in a greater way than before.

To begin with in March, the 28th, to April 1st, it was the good pleasure of the pastor to teach a Sunday school study course, using as a text book "The Book We Teach." For this course there was a great deal of interest shown and twelve received credit for finishing the book.

Then the fourth Sunday in May found us beginning our revival meeting. The Lord sent Pastor W. R. Storie of Sardis to us to do the preaching in this series of services. Morning and night this man of God led us to feel the presence and power of a real and living God. His preaching was Scriptural and to the point. The people manifested their interest by coming and bringing their Bibles with them. There were only five additions, all by letter, but we went into the meeting feeling the need of a church revival and we feel that we were given just that. To those everywhere who love the Old Book, and want it preached by one who is in love with its Author, this pastor commends brother W. R. Storie.

To the pastor and family a very interesting thing in connection with this meeting was the shower of good things given us at the close of the Saturday night service. Our grocery bill was eased quite a bit by the gifts of our good people.

The meeting closed on the fifth Sunday with an all-day service. This was the regular fifth Sunday meeting of the Coldwater Association, and though the crowd was not as large as we expected it was

a good day. The program for the day had behind it Pastor C. O. Cook and Dr. A. L. Emerson of Hernando and that is enough said.

We plan now a vacation Bible school to begin June 20th and continuing two weeks. It will be our third such school there and all look with eagerness to the time for it.

It is the pastor's desire to soon have the Baptist Record going to each family. We need this very valuable teacher and assistant pastor and our people need it too, so we are to try to make them see this need.

A beautiful spirit of cooperation and helpfulness reigns among these good people of the Lord and with deep gratitude for his blessings upon us we seek to carry on for His glory.

Brethren pray for us.

Yours in Christ's service,

H. J. Rushing, Pastor.

—BR—
APPOINTED BAPTIST STUDENT
LEADER ON S.T.C. CAMPUS

Reverend C. S. Moulder has been appointed religious leader for the Baptist students on the campus of State Teachers College. There are at present over 600 Baptist students at State Teachers College. Reverend Moulder will cooperate with Mr. Henry Ware, secretary of Christian Associations on the campus. He will organize and teach special

cial Sunday school and B. Y. U. classes. Rev. Moulder took on this work at State Teachers College on June 8, his birthday.

Rev. C. S. Moulder is the son of Rev. D. W. Moulder, who is well known throughout the South. He was born and reared in Smith County. His grammar and high school education was received at Mize under Professor W. I. Thames, superintendent of schools in Hattiesburg. Rev. Moulder was a student at State Teachers College during the old Normal College days. After he decided to become a minister, he transferred to Mississippi College, where he was awarded a B.A. degree in 1922. He then did correspondence work at the Baptist Bible Institute in New Orleans. Rev. Moulder taught for years in the Simpson Agricultural High School, was head of the history department and assistant Bible at Clarke Memorial College for five years, was field representative for Mississippi College for one and one-half months, was instructor at Mississippi Woman's College for one year and field representative for five years.

Rev. Moulder is well-known to the people of Hattiesburg, and has the reputation throughout Mississippi of being an outstanding lecturer and young people's leader.

—BR—
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UNION

I am submitting the following account of our revival of the Baptist Church of Union:

We have just closed the most far reaching revival that has been in our church in several years—May 29-June 5. Previous to the meeting the pastor had preached a series of sermons calculated to arouse the church members to see and do their Christian duty. The weeks before the meeting we had received ten into our membership. The week preceding the revival special prayer services were held.

Our neighbor, Scotchie McCall, was the preacher. Scotchie is a happy combination of a real pastor-evangelist. His messages to the Christians were built around three great themes: Worship, Service and Giving. Brother McCall's messages were enriched by his illustrations from his around the world tour. Never have I heard more inspiring missionary messages. One of his greatest sermons was "Some Prophecies I Saw Fulfilled." Brother McCall believes the Bible and preaches its truth with power. Rev. Carl E. Bates, a native Mississippian, who is now serving as assistant pastor of the First Baptist Church, Winchester, Ky., was our song leader. Brother Bates is a charming personality; a young man of genuine consecration. His conferences with the young people were largely attended; his work with the junior choir was splendid; his deep bass solos were appreciated. Organized prayer groups met each evening previous to the regular services. The largest crowds in the history of the church attended the services, both morning and evening. There were 34 professions of faith and 3 came by letter. The church was revived. A generous offering was given. Other denominations attended. Truly, "The Lord hath done great things for us; whereof we are glad."

—Montie A. Davis, Pastor.

MEETINGS AT MORTON, LULA, LEAKESVILLE AND FOREST

Wednesday evening, June 15th, brought to a close one of the best revivals it has been my privilege to assist with in quite a while. Rev. Barney Walker, pastor at Poplarville, did the preaching and how the Lord did bless his efforts. His evangelistic fervor and appeal, together with his logic and psychology are gifts unusual. It is small wonder that his services are in such demand for revival meetings. Rev. and Mrs. A. B. Wood, pastor and wife of Forest, are surely God's people for the place. Both Rev. Walker and the writer remarked that it has not been our privilege to work with a pastor and people that were more consecrated nor in better shape for a revival.

Brethren C. O. Estes of Morton and W. E. Stewart of Leakesville are both men of long service on their present fields. Both knew their people and also the Lord. Unusually large crowds attended morning and evening services with very gratifying results. Both of these pastors could almost name from memory every lost and unen-

listed person of their territory, had done personal work with them in the immediate past and were of great assistance to the visiting evangelist. Rev. J. E. Kinsey of Lula is doing an outstanding work with his people there in the Delta. Although the meeting did not produce the desired results there was every indication that the church was greatly revived. Crops were more than a month behind and this hindered most of the people of the plantations from attending. Many would be in the fields in the evenings when preaching begun.

Aside from the clinics held for different organizations of these churches, from the personal work done and countless visits made, also, the taking of a religious census when needed, something over 120 were added to the churches, the larger part coming on profession of faith.

Dates for the remainder of this month and the month to come will be with Rev. R. L. Breland, Coffeeville; Rev. D. W. Moulder, Polkville, and Rev. C. O. Estes, Springfield church out from Morton.

—M. E. Perry,
Singer-Evangelist

NINE NEGROES SAVED
Student J. D. Griffin, B. B. I.
New Orleans, La.

Our assignment went one night to the corner of Washington Ave. and Freret Street. This is in a Negro part of town. There were many on the streets that night and most of them seemed to be hurrying to a picture show which was located a few doors from the corner. We set our organ up on the corner and began our song service. Soon the people began to stop and by the time our song service was over there were some fifty or sixty in the audience.

Brother Von King brought the message that night, and he preached Jesus Christ as the Saviour of the world. As the time passed more and more people tarried to listen as Jesus was proclaimed the only remedy for the people's sins.

After the sermon the invitation was given to make an open confession of Jesus as Saviour. Two came forward, a man and a woman, and said they had trusted Jesus. The meeting was dismissed and the workers began doing personal work. To this group of B. B. I. students that night it was demonstrated that God is no respecter of persons. Nine of those Negroes found Jesus before we left to come back to school, and when people respond like that to the gospel, what an experience it is to Christian people! This service on the street will be long remembered by one on that assignment that night.

A light company's inspector called on the busy housewife to repair a defect in the lighting apparatus.

"You're not always troubled with poor light, are you?" he asked.

"Oh, no," replied the housewife, "not always."

"Ah, murmured the inspector, "I thought so. It's only at certain times—eh?"

"Yes, only after dark," came the retort.—Ex.

MOLPUS-REILY

Last night at 8:00 o'clock Rev. Chester A. Molpus and Miss Helen Reily were married in the Fifteenth Avenue Baptist Church. It was a great occasion. The large church could not begin to accommodate the people who came. It was a lovely wedding.

Chester Molpus graduated from Mississippi College last year and has had one year in the Seminary at Louisville, Ky. He is one of our most promising young preachers. Last summer our church ordained him to the full work of the gospel ministry and he has been preaching much of the time since. He has some five revival meetings for the summer and many invitations he will not be able to accept. Meridian is indeed proud of this promising young preacher.

Miss Helen Reily is the daughter of Mr. A. N. Reily of Meridian, one of our leading business men.

She is a fine Christian girl with great talents for Christian service. Recently she won the State contest as the best young professional dramatic soprano. She has attended Woman's College at Hattiesburg for the past year. Miss Reily is one of the most popular young women of Meridian.

This fine couple of young people will enter the Southern Baptist Theological Seminary this fall where with his wife Chester will continue his studies in that great institution.

—T. M. Fleming

—BR—
"Where's Bill?"

"In the hospital."

"What happened?"

"He came down a ladder ten minutes after it was taken away."—Ex.

First Patient: "Do you believe in clubs for women?"

Second Patient: "Certainly. But only after kindness has failed."—Sanatorium Sun.

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